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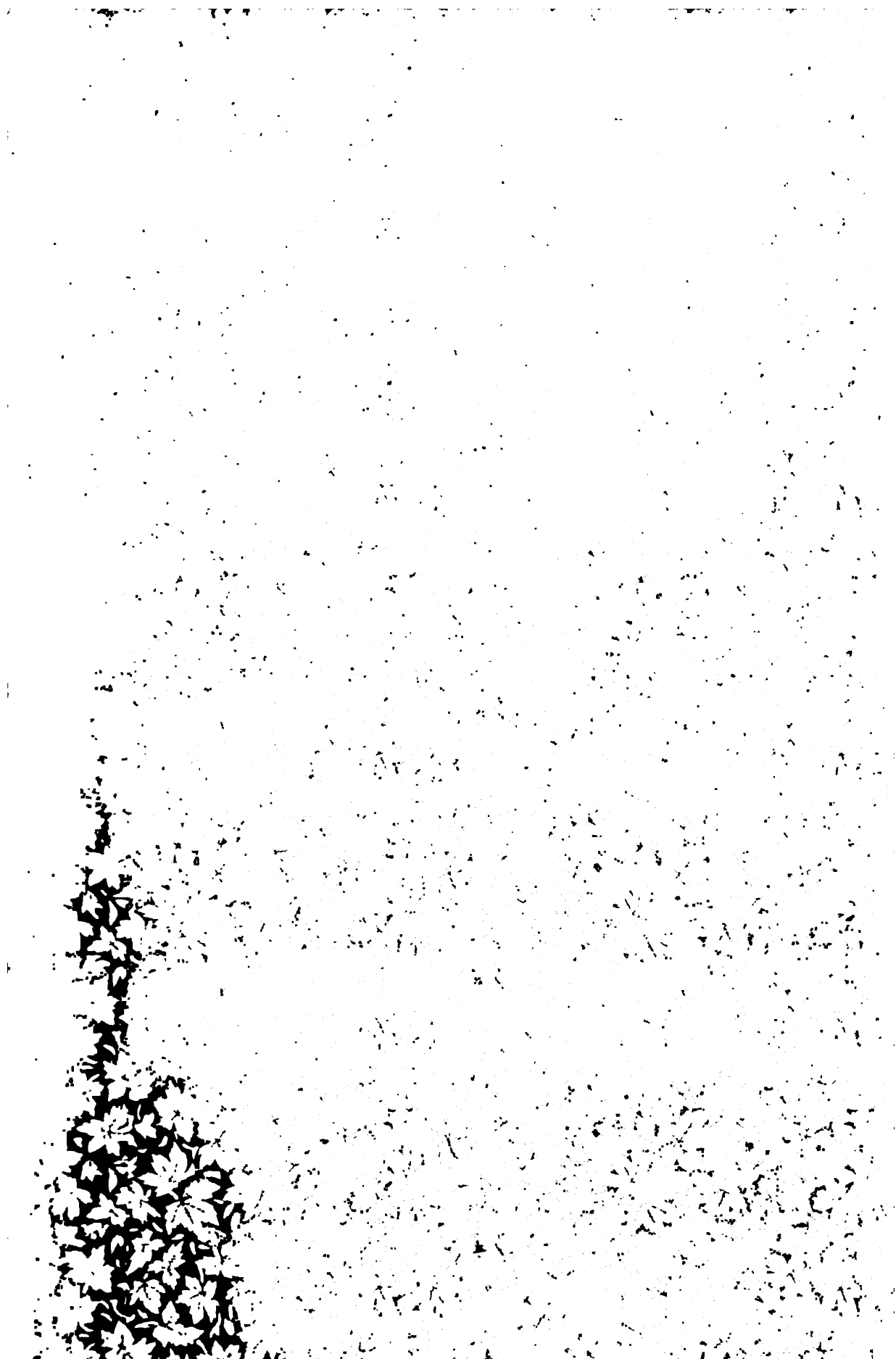


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Esther Braves the King

BY THE GERMAN "COURT PAINTER" AND ROYAL
PROFESSOR, OTTO HEYDEN, BORN 1820.

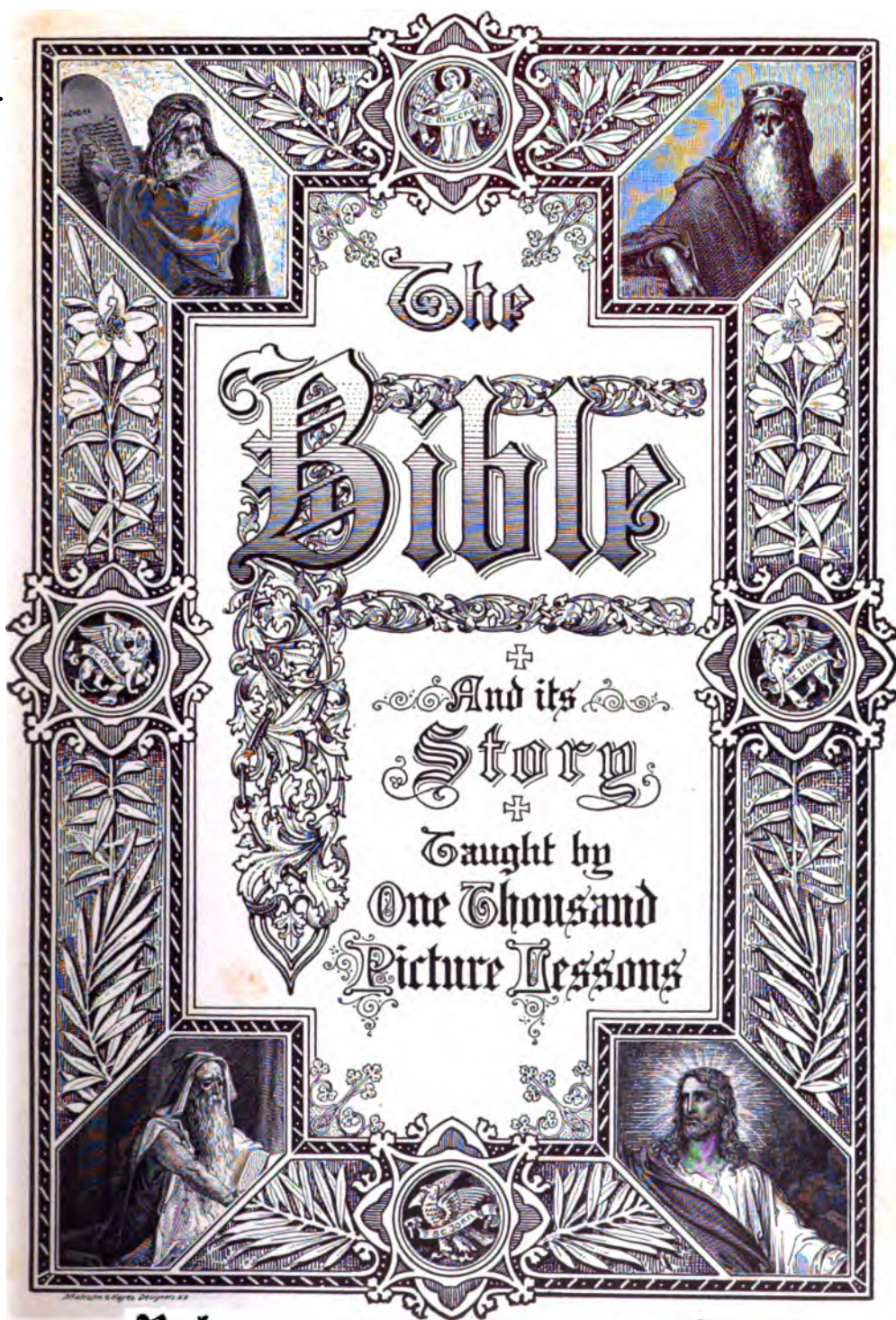
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*"And so will I go in unto the king, which is not according to the law; and if I perish, I perish."—
Esther, 4, 16.*

THE story of Esther stands first among the poetic books of the Bible. It is the story of her devotion to her race. She had been chosen as the chief wife of Ahasuerus, king of Persia; but because the Jews were prisoners in that land she had not revealed her nationality to the king or his courtiers. Haman, the king's favorite, hated the Jews and secured from Ahasuerus orders to destroy the entire race. Esther, learning of this, resolved to save her people; but she might not go to the king until he sent for her, because the law said that whoever approached the king unbidden, should die. For a whole month Ahasuerus did not send for Esther, and at length in desperation, as the time for the slaughter of the Jews drew near, she defied the law and went to the monarch.

He spared her, yet she still feared lest her plea for her people might anger him, and so hesitated to tell him all. Instead, she invited him to a feast and then to another, ere at length she spoke in full. Her waverings, her fear, her heartrending anxiety have all been here conceived and expressed by the artistic spirit of Heyden.





Volume

Fifth

Bible, English. Authorized. 1910

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(*Of the College of the City of New York*)

With the Assistance of

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(*Of Union Theological Seminary*)

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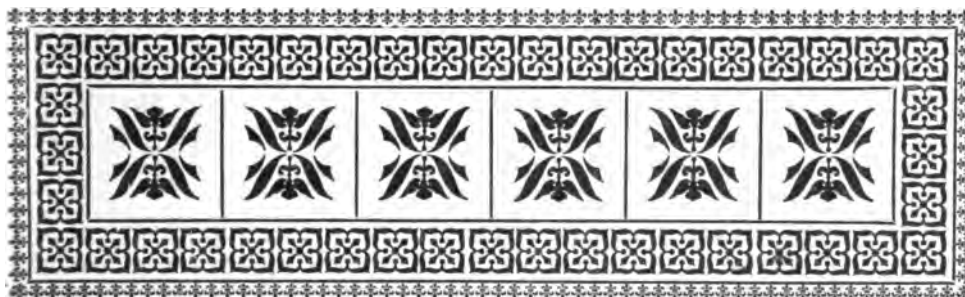
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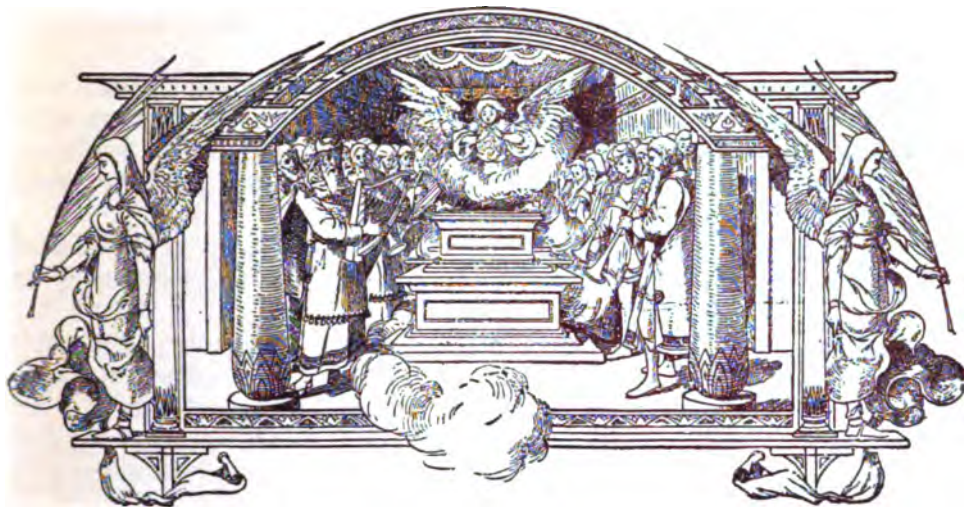
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THE SECOND BOOK OF THE

Chronicles

Chapter 7

1 God having given testimony to Solomon's prayer by fire from Heaven, and glory in the temple, the people worship him. 4 Solomon's solemn sacrifice. 8 Solomon having kept the feast of tabernacles, and the feast of the dedication of the altar, dismisseth the people. 12 God appearing to Solomon giveth him promises upon condition.



OW when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house.

2 And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house.

3 And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, *saying*, For *he is* good; for his mercy *endureth* for ever.

4 ¶ Then the king and all the people offered sacrifices before the LORD.

5 And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God.

6 And the priests waited on their offices: the Levites also with instruments of musick of the LORD, which David the king had made to praise the LORD, because his mercy *endureth* for ever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood.

7 Moreover Solomon hallowed the middle of the court that *was* before the house of the LORD: for there he offered burnt offerings, and the fat of the peace offerings, because the brasen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat.

8 ¶ Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt.

9 And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days.

10 And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people.

11 Thus Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.

12 ¶ And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice.

13 If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;

14 If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

15 Now mine eyes shall be open, and mine ears attent unto the prayer *that is made* in this place.

16 For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.

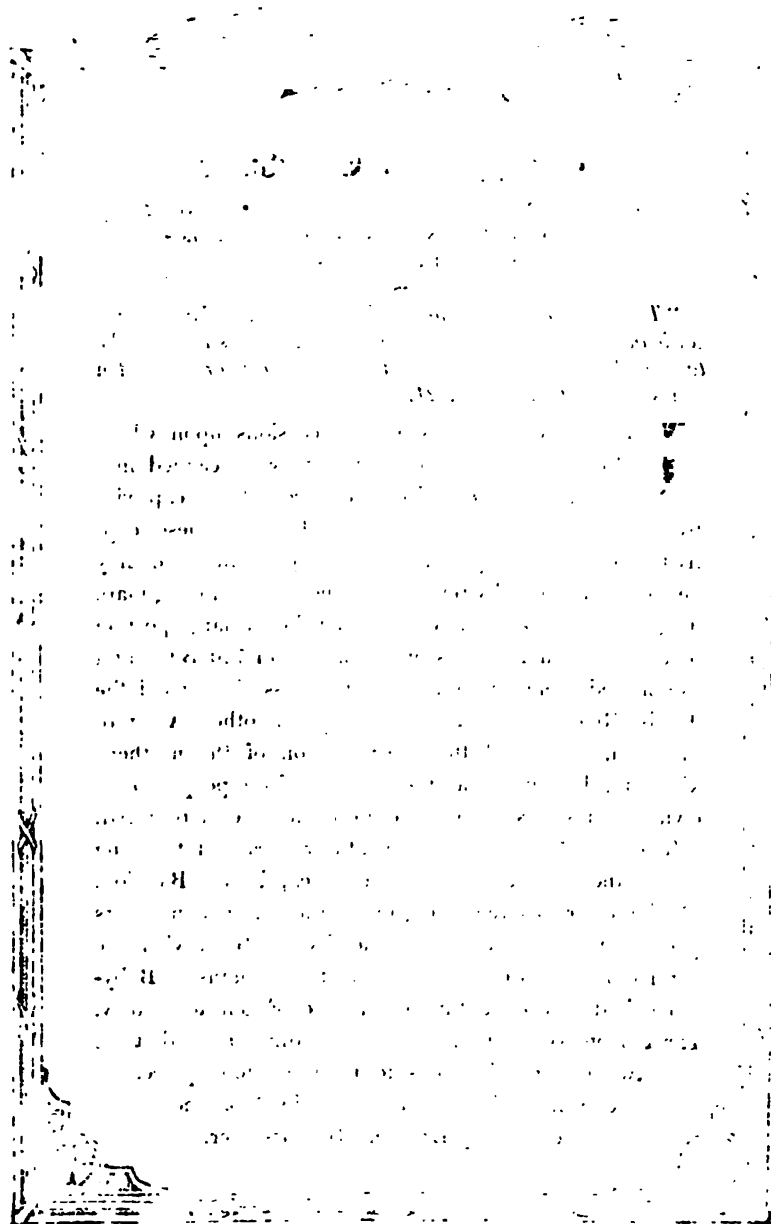
17 And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments;

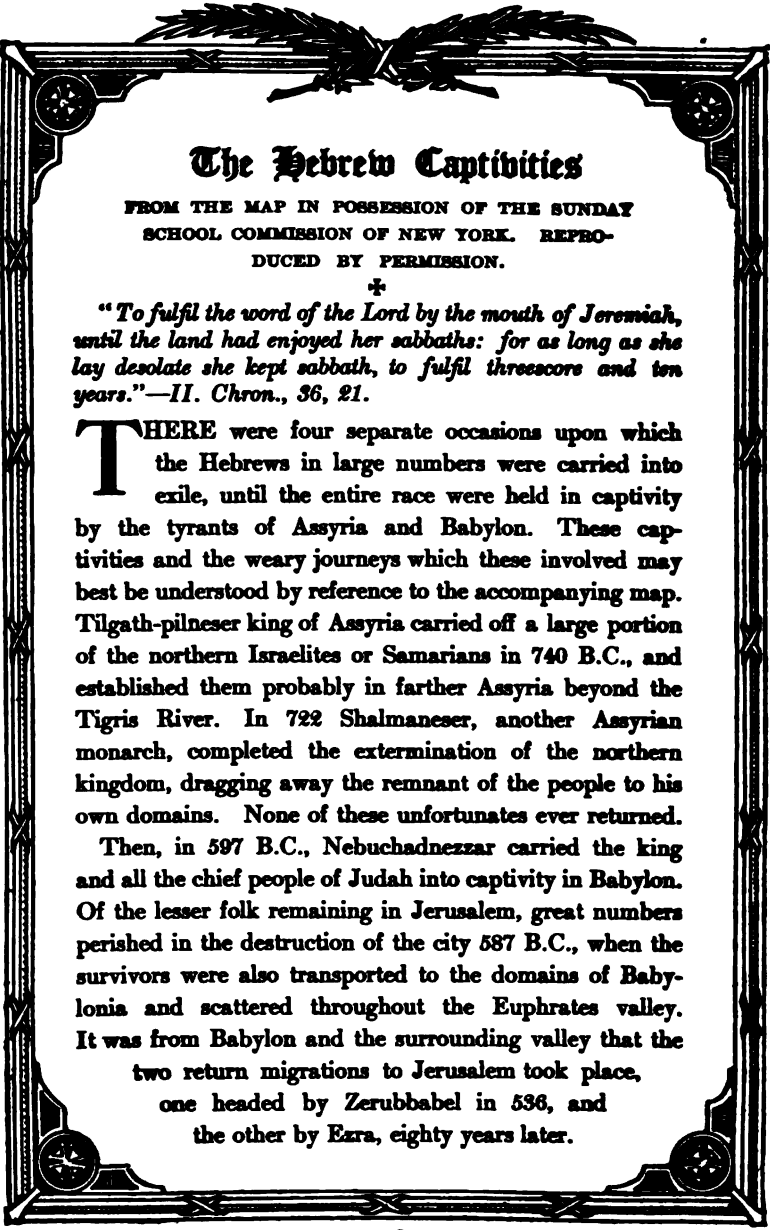
18 Then will I stablish the throne of thy kindom, according as I have covenanted with David thy father, saying, There shall not fail thee a man *to be* ruler in Israel.

19 But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them;

20 Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it *to be* a proverb and a byword among all nations.

21 And this house, which is high, shall be an astonishment to





The Hebrew Captivities

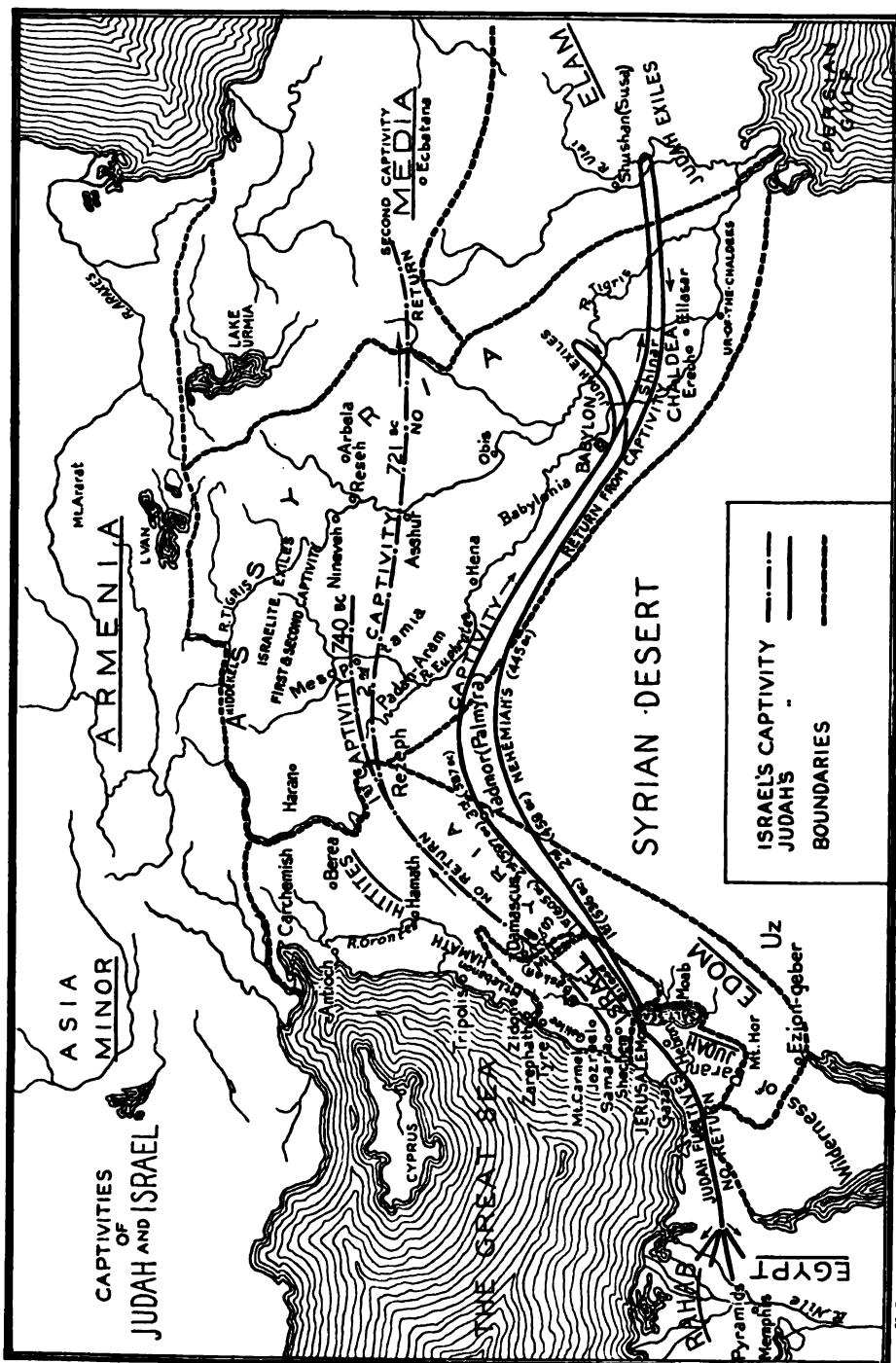
FROM THE MAP IN POSSESSION OF THE SUNDAY
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†

"To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years."—II. Chron., 36, 21.

THERE were four separate occasions upon which the Hebrews in large numbers were carried into exile, until the entire race were held in captivity by the tyrants of Assyria and Babylon. These captivities and the weary journeys which these involved may best be understood by reference to the accompanying map. Tilgath-pilneser king of Assyria carried off a large portion of the northern Israelites or Samaritans in 740 B.C., and established them probably in farther Assyria beyond the Tigris River. In 722 Shalmaneser, another Assyrian monarch, completed the extermination of the northern kingdom, dragging away the remnant of the people to his own domains. None of these unfortunates ever returned.

Then, in 597 B.C., Nebuchadnezzar carried the king and all the chief people of Judah into captivity in Babylon. Of the lesser folk remaining in Jerusalem, great numbers perished in the destruction of the city 587 B.C., when the survivors were also transported to the domains of Babylonia and scattered throughout the Euphrates valley. It was from Babylon and the surrounding valley that the two return migrations to Jerusalem took place, one headed by Zerubbabel in 536, and the other by Ezra, eighty years later.



every one that passeth by it; so that he shall say, Why hath the LORD done thus unto this land, and unto this house?

22 And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

Chapter 8

1 Solomon's buildings. 7 The Gentiles which were left Solomon made tributaries; but the Israelites rulers. 11 Pharaoh's daughter removeth to her house. 12 Solomon's yearly solemn sacrifices. 14 He appointeth the priests and Levites to their places. 17 The navy fetcheth gold from Ophir.

AND it came to pass at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house,

2 That the cities which Hiram had restored¹ to Solomon, Solomon built them, and caused the children of Israel to dwell there.

3 And Solomon went to Hamath-zobah, and prevailed against it.

4 And he built Tadmor in the wilderness, and all the store-cities, which he built in Hamath.

5 Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars;

6 And Baalath, and all the store-cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

7 ¶ *As for* all the people *that were* left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which *were* not of Israel,

8 *But* of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day.

9 But of the children of Israel did Solomon make no servants for his work; but they *were* men of war, and chief of his captains, and captains of his chariots and horsemen.

10 And these *were* the chief of king Solomon's officers, *even* two hundred and fifty, that bare rule over the people.

11 ¶ And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because *the places are* holy whereunto the ark of the LORD hath come.

12 ¶ Then Solomon offered burnt offerings unto the LORD on the altar of the LORD, which he had built before the porch.

13 Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, *even* in the feast of

¹The Revised Version alters "restored" to "given."

unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

14 ¶ And he appointed, according to the order of David his father, the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the porters also by their courses at every gate: for so had David the man of God commanded.

15 And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures.

16 Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. So the house of the LORD was perfected.

17 ¶ Then went Solomon to Ezion-geber, and to Eloth, at the sea-side in the land of Edom.

18 And Hiram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought *them* to king Solomon.

Chapter 9

1 The queen of Sheba admireth the wisdom of Solomon. 13 Solomon's gold. 15 His targets. 17 The throne of ivory. 20 His vessels. 23 His presents. 25 His chariots and horse. 26 His tributes. 29 His reign and death.

AND when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

2 And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,

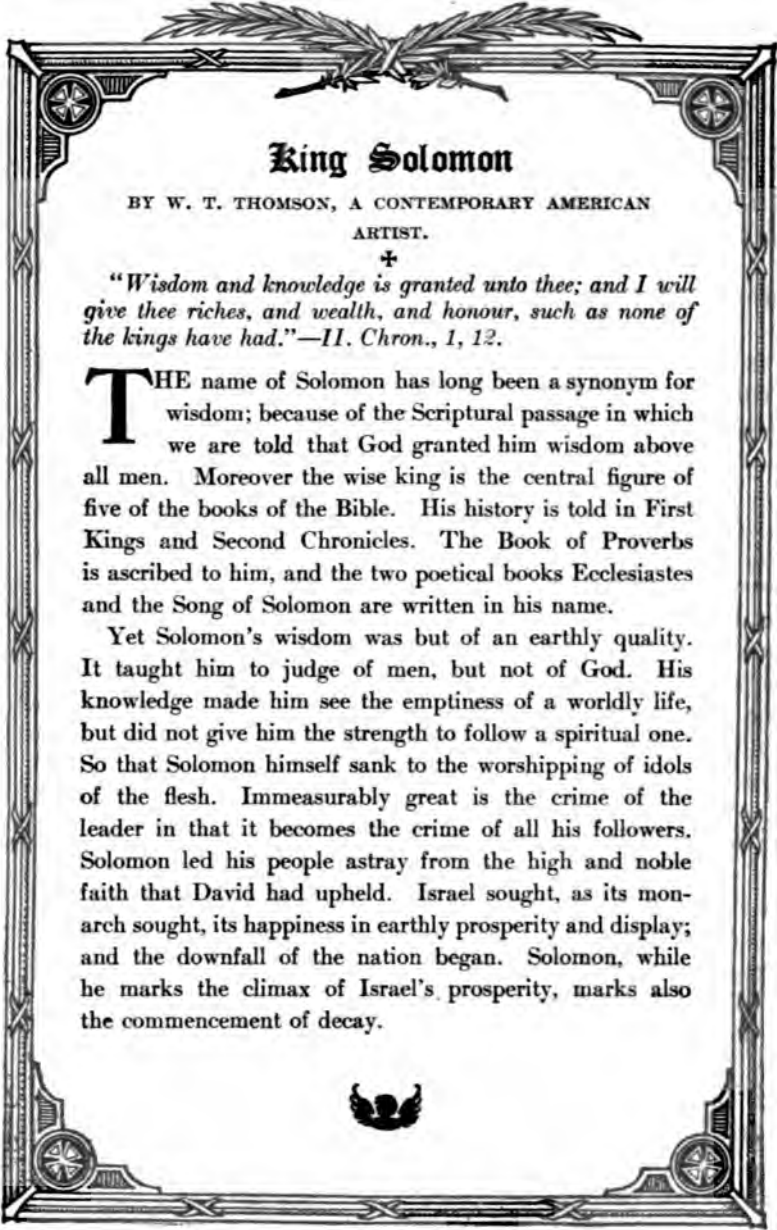
4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her.

5 And she said to the king, *It was* a true report which I heard in mine own land of thine acts, and of thy wisdom:

6 Howbeit I believed not their words, until I came, and mine eyes had seen *it*: and, behold, the one half of the greatness of thy wisdom was not told me: *for* thou exceedest the fame that I heard.

7 Happy *are* thy men, and happy *are* these thy servants, which stand continually before thee, and hear thy wisdom.

8 Blessed be the LORD thy God, which delighted in thee to set thee on his throne, *to be* king for the LORD thy God: because thy God



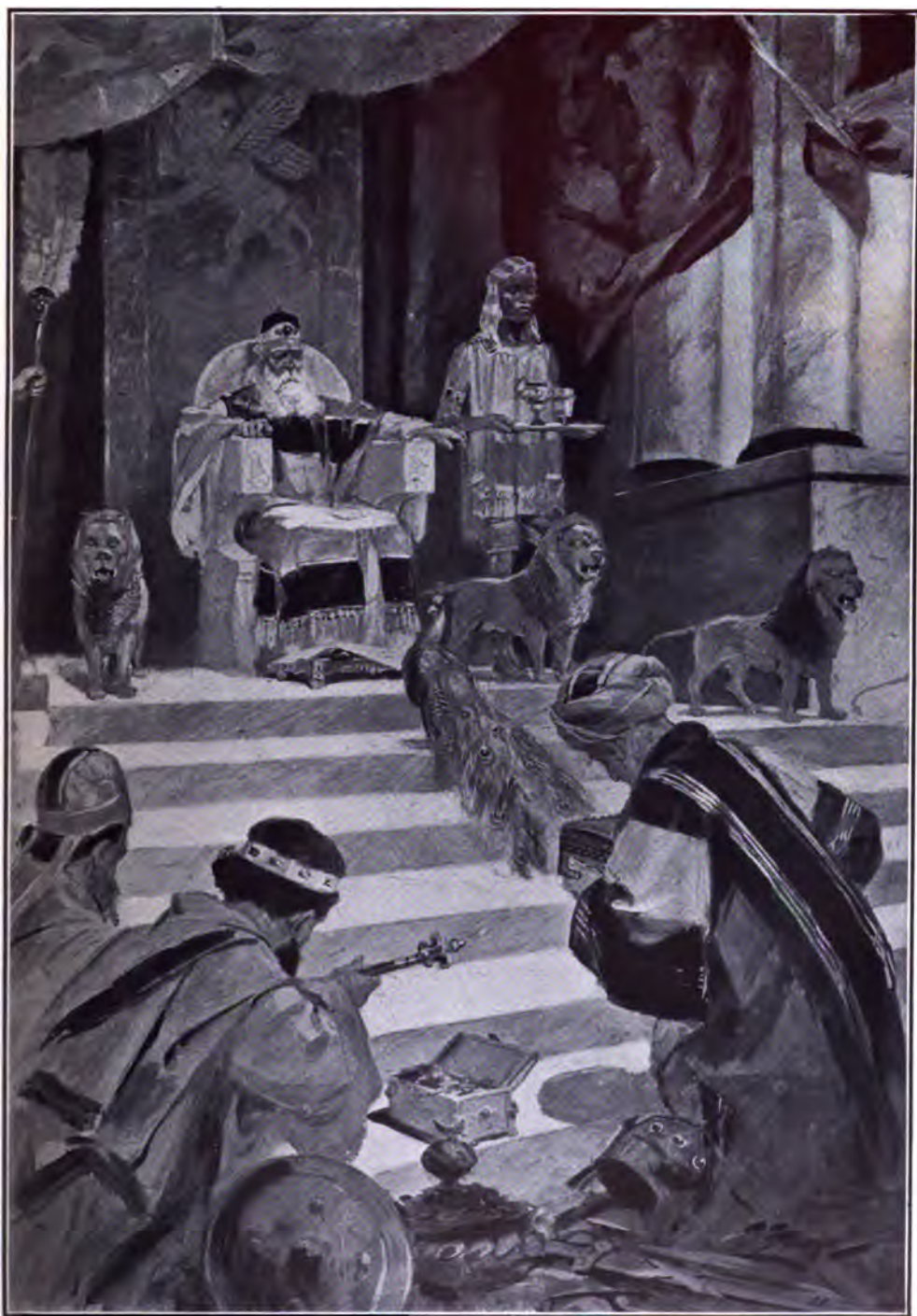
King Solomon

BY W. T. THOMSON, A CONTEMPORARY AMERICAN
ARTIST.

†
"Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had."—II. Chron., 1, 12.

THE name of Solomon has long been a synonym for wisdom; because of the Scriptural passage in which we are told that God granted him wisdom above all men. Moreover the wise king is the central figure of five of the books of the Bible. His history is told in First Kings and Second Chronicles. The Book of Proverbs is ascribed to him, and the two poetical books Ecclesiastes and the Song of Solomon are written in his name.

Yet Solomon's wisdom was but of an earthly quality. It taught him to judge of men, but not of God. His knowledge made him see the emptiness of a worldly life, but did not give him the strength to follow a spiritual one. So that Solomon himself sank to the worshipping of idols of the flesh. Immeasurably great is the crime of the leader in that it becomes the crime of all his followers. Solomon led his people astray from the high and noble faith that David had upheld. Israel sought, as its monarch sought, its happiness in earthly prosperity and display; and the downfall of the nation began. Solomon, while he marks the climax of Israel's prosperity, marks also the commencement of decay.



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loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.

9 And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.

10 And the servants also of Hiram, and the servants of Solomon, which brought gold from Ophir, brought alnum trees and precious stones.

11 And the king made *of* the alnum trees terraces to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah.

12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside *that* which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

13 ¶ Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold;

14 Beside *that which* chapmen and merchants brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon.

15 ¶ And king Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of beaten gold went to one target.

16 And three hundred shields *made he of* beaten gold: three hundred *shekels* of gold went to one shield. And the king put them in the house of the forest of Lebanon.

17 Moreover the king made a great throne of ivory, and overlaid it with pure gold.

18 And *there were* six steps to the throne, with a footstool of gold, *which were* fastened to the throne, and stays on each side of the sitting place, and two lions standing by the stays:

19 And twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom.

20 ¶ And all the drinking vessels of king Solomon *were of* gold and all the vessels of the house of the forest of Lebanon *were of* pure gold: none *were of* silver; it was *not* any thing accounted of in the days of Solomon.

21 For the king's ships went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks.

22 And king Solomon passed all the kings of the earth in riches and wisdom.

23 ¶ And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.

24 And they brought every man his present, vessels of silver, and

vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

25 ¶ And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot-cities, and with the king at Jerusalem.

26 ¶ And he reigned over all the kings from the river even unto the land of the Philistines, and to the border of Egypt.

27 And the king made silver in Jerusalem as stones, and cedar-trees made he as the sycamore trees that *are* in the low plains in abundance.

28 And they brought unto Solomon horses out of Egypt, and out of all lands.

29 ¶ Now the rest of the acts of Solomon, first and last, *are* they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?

30 And Solomon reigned in Jerusalem over all Israel forty years.

31 And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

Chapter 10

1 The Israelites, assembled at Shechem to crown Rehoboam, by Jeroboam make a suit of relaxation unto him. 6 Rehoboam, refusing the old men's counsel, by the advice of young men answereth them roughly. 16 Ten tribes revolting kill Hadoram, and make Rehoboam to flee.

AND Rehoboam went to Shechem: for to Shechem were all Israel come to make him king.

2 And it came to pass, when Jeroboam the son of Nebat, who *was* in Egypt, whither he had fled from the presence of Solomon the king, heard *it*, that Jeroboam returned out of Egypt.

3 And they sent and called him. So Jeroboam and all Israel came and spake to Rehoboam, saying,

4 Thy father made our yoke grievous; now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

5 And he said unto them, Come again unto me after three days. And the people departed.

6 ¶ And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye *me* to return answer to this people?

7 And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever.

8 But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him.

1. The first part of the document is a letter from the President of the United States to the Congress, dated September 1, 1801. It is a very important document, as it contains the President's first message to the Congress, and it is one of the most important documents in the history of the United States.

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David Directs Solomon's Coronation

BY JULIUS SCHNORR VON CAROLSFELD, THE GERMAN
MASTER, DIED 1872.

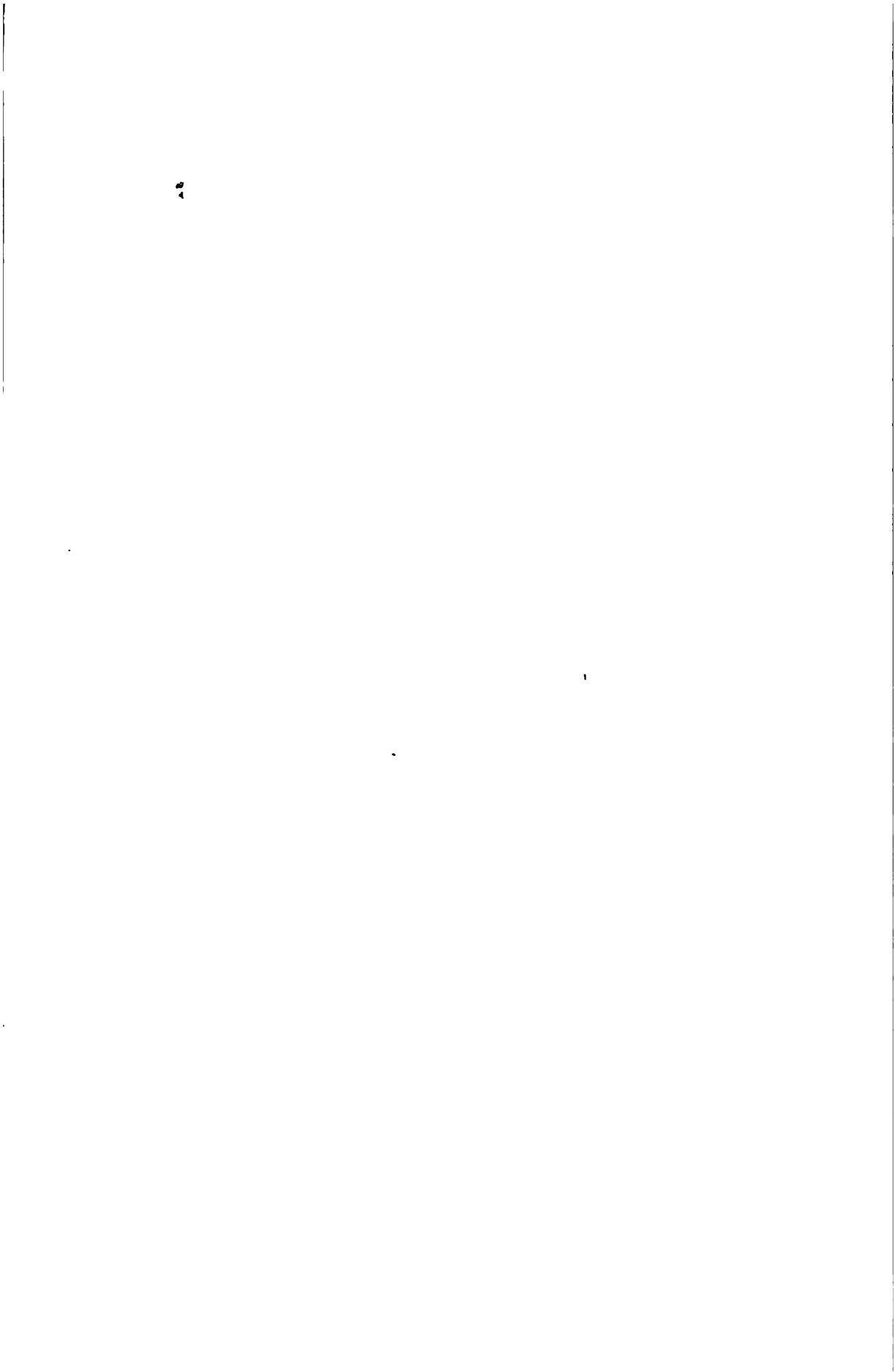
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"Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead."—1. Kings, 1, 35.

NEVER did kingly reign begin with brighter promise than that of Solomon. He was the favorite son of the much loved David. The only brother who could have disputed his succession, Adonijah, began a rebellion too soon, and it was completely crushed by the unexpected energy of the aged David. Thus Solomon was crowned in the lifetime of his father; Zadok the high-priest anointed him; Benaiah the trusty captain of the royal guard gathered the army for his service. The rebels, even the mighty general Joab who had defied David to his face, were helpless at the feet of the new king.

Solomon at this momentous period of his life must have been a mere youth, probably about twenty years old, though we have no definite date for his birth. He was a younger son of Bath-sheba, David's favorite wife; and God's word through the prophet Nathan had marked him from his earliest childhood as the destined successor to the throne. Hence he must have been educated with every care. David, having been himself forbidden to build the House of God because of his many wars, his life of blood, had been specially watchful that Solomon should be reared in peace.





9 And he said unto them, What advice give ye, that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* somewhat lighter for us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.

11 For whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I *will chastise you* with scorpions.

12 So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

13 And the king answered them roughly; and king Rehoboam forsook the counsel of the old men,

14 And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I *will chastise you* with scorpions.

15 So the king hearkened not unto the people: for the cause was of God, that the LORD might perform his word, which he spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

16 ¶ And when all Israel *saw* that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and *we have* none inheritance in the son of Jesse: every man to your tents, O Israel: *and* now, David, see to thine own house. So all Israel went to their tents.

17 But *as for* the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Hadoram that *was* over the tribute; and the children of Israel stoned him with stones, that he died. But king Rehoboam made speed to get him up to *his* chariot, to flee to Jerusalem.

19 And Israel rebelled against the house of David unto this day.

Chapter 11

1 Rehoboam raising an army to subdue Israel, is forbidden by Shemaiah. 5 He strengtheneth his kingdom with forts and provision. 13 The priests and Levites, and such as feared God, forsaken by Jeroboam, strengthen the kingdom of Judah. 18 The wives and children of Rehoboam.

AND when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and four-score thousand chosen *men*, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.

2 But the word of the LORD came to Shemaiah the man of God, saying,

3 Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying,

4 Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam.

5 ¶ And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah.

6 He built even Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Mareshah, and Ziph,

9 And Adoraim, and Lachish, and Azekah,

10 And Zorah, and Aijalon, and Hebron, which *are* in Judah and in Benjamin fenced cities.

11 And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine.

12 And in every several city *he put* shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

13 ¶ And the priests and the Levites that *were* in all Israel resorted to him out of all their coasts.

14 For the Levites left their suburbs, and their possession, and came to Judah and Jerusalem; for Jeroboam and his sons had cast them off from executing the priest's office unto the LORD:

15 And he ordained him priests for the high places, and for the devils,¹ and for the calves which he had made.

16 And after them, out of all the tribes of Israel, such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers.

17 So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

18 ¶ And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, *and* Abihail the daughter of Eliab the son of Jesse;

19 Which bare him children; Jeush, and Shamariah, and Zerah.

20 And after her he took Maachah the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and Shelomith.

21 And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters,)

22 And Rehoboam made Abijah the son of Maachah the chief, *to be* ruler among his brethren: for *he thought* to make him king.

23 And he dealt wisely, and dispersed of all his children through-

¹The Revised Version changes "devils" to "he-goats," literally "hairy ones."

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Bath-sheba's Unwise Petition

BY W. S. STACEY. FROM "ONE HUNDRED BIBLE
STORIES," ISSUED BY THOMAS NELSON AND
SONS.

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"Bath-sheba therefore went unto King Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her."—I. Kings, 2, 19.

IN UNRESTRICTED monarchies the law of succession to the throne is necessarily uncertain. Each king may change it as he will to please his favorites, and thus each of all his sons may aspire to succeed him. Plots naturally ensue. Hence Solomon was unable to ascend his throne wholly unstained by blood. He pardoned the rebellion of his brother Adonijah; but no sooner was David dead than Adonijah began another and subtler attempt upon the throne. A new king was supposed to marry the young wives of his predecessor. So Adonijah went to Solomon's mother Bath-sheba and professing great love for one of David's wives, entreated the queen-mother to secure her for him.

Bath-sheba, noting nothing of the underlying danger and thinking to establish harmony between the brothers, brought this request to Solomon. The young king received his mother with eager reverence; but when he knew her errand his brow darkened. What other information he had, we know not; but he declared at once that this was a new plot, and he sent and slew Adonijah. Joab also, the great general, was torn from the altar of God to which he clung, and was slaughtered there. David had counselled Solomon to kill Joab, Now the deed was done.



out all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance. And he desired many wives.¹

Chapter 12

¹ Rehoboam, forsaking the Lord, is punished by Shishak. ⁵ He and the princes, repenting at the preaching of Shemaiah, are delivered from destruction, but not from spoil. ¹³ The reign and death of Rehoboam.

AND it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD, and all Israel with him.

² And it came to pass, *that* in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD,

³ With twelve hundred chariots, and threescore thousand horsemen: and the people *were* without number that came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians.

⁴ And he took the fenced cities which *pertained* to Judah, and came to Jerusalem.

⁵ ¶ Then came Shemaiah the prophet to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, Ye have forsaken me, and therefore have I also left you in the hand of Shishak.

⁶ Whereupon the princes of Israel and the king humbled themselves; and they said, The LORD *is* righteous.

⁷ And when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves; *therefore* I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

⁸ Nevertheless they shall be his servants; that they may know my service, and the service of the kingdoms of the countries.

⁹ So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made.

¹⁰ Instead of which king Rehoboam made shields of brass, and committed *them* to the hands of the chief of the guard, that kept the entrance of the king's house.

¹¹ And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into the guard-chamber.

¹² And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy *him* altogether: and also in Judah things went well.²

¹The Revised Version says he "sought for them many wives." ²The Revised Version reads "and moreover in Judah there were good things found."

13 ¶ So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam *was* one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there. And his mother's name *was* Naamah an Ammonitess.

14 And he did evil, because he prepared not his heart to seek the LORD.

15 Now the acts of Rehoboam, first and last, *are* they not written in the book of Shemaiah the prophet, and of Iddo the seer concerning genealogies? And *there were* wars between Rehoboam and Jeroboam continually.

16 And Rehoboam slept with his fathers, and was buried in the city of David: and Abijah his son reigned in his stead.

Chapter 13

1 Abijah succeeding maketh war against Jeroboam. 4 He declareth the right of his cause. 13 Trusting in God he overcometh Jeroboam. 21 The wives and children of Abijah.



OW in the eighteenth year of king Jeroboam began Abijah to reign over Judah.

2 He reigned three years in Jerusalem. His mother's name also *was* Michaiah the daughter of Uriel of Gibeah. And there *was* war between Abijah and Jeroboam.

3 And Abijah set the battle in array with an army of valiant men of war, *even* four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, *being* mighty men of valour.

4 ¶ And Abijah stood up upon mount Zemaraim, which *is* in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel;

5 Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever, *even* to him and to his sons by a covenant of salt?

6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, *is* risen up, and hath rebelled against his lord.

7 And there *are* gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam *was* young and tenderhearted, and could not withstand them,

8 And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye *be* a great multitude, and *there are* with you golden calves, which Jeroboam made you for gods.

9 Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of *other* lands? so that whosoever cometh to consecrate himself with a young bullock and seven rams, *the same* may be a priest of *them that are* no gods.



Pharaoh's Daughter

AFTER MAX NONNENBRUCH, A CONTEMPORARY
GERMAN ARTIST.

✱
"And Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David."—I Kings, 3, 1.

SOLOMON thus made himself secure at home. Abroad he had no important enemies to meet. David had so fully impressed the fear of Israel upon all the surrounding nations, that they were only too glad to welcome Solomon in peace. Even the great monarch of Egypt treated with the Israelite ruler apparently as an equal. Solomon wedded a daughter of one of the Pharaohs, who must have been a member of the twenty-first Egyptian dynasty, the Tanites or priestly rulers. As a dower for his daughter the Egyptian sent his armies to storm Gezer, the chief remaining city of the ancient Canaanites. This he presented as a wedding gift with the bride.

Of the queen thus vigorously introduced into Solomon's household, we can learn little further. The wedding was not fully approved in Israel despite the princess's high rank. She was a foreigner, and her faith was not Israel's. Indeed we learn that Solomon would not keep her in the "city of David," because that was holy. Hence she must ever have felt herself a stranger in this land of her adoption. In later years Solomon built for her a palace, whose magnificence was second only to that of the temple he built to God. Perhaps we can trace here the beginning of the king's downfall, his choice of splendor rather than religion.



10 But as for us, the LORD *is* our God, and we have not forsaken him; and the priests, which minister unto the LORD, *are* the sons of Aaron, and the Levites *wait* upon *their* business:

11 And they burn unto the LORD every morning and every evening burnt sacrifices and sweet incense: the shewbread also *set they in order* upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him.

12 And, behold, God himself *is* with us for *our* captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the LORD God of your fathers; for ye shall not prosper.

13 ¶ But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment *was* behind them.

14 And when Judah looked back, behold, the battle *was* before and behind: and they cried unto the LORD, and the priests sounded with the trumpets.

15 Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah.

16 And the children of Israel fled before Judah; and God delivered them into their hand.

17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men.

18 Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the LORD God of their fathers.

19 And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and Ephraim¹ with the towns thereof.

20 Neither did Jeroboam recover strength again in the days of Abijah: and the LORD struck him and he died.

21 ¶ But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

22 And the rest of the acts of Abijah, and his ways, and his sayings, *are* written in the story of the prophet Iddo.

Chapter 14

¹ Asa succeeding destroyeth idolatry. ⁶ Having peace, he strengtheneth his kingdom with forts and armies. ⁹ Calling on God, he overthroweth Zerah, and spoileth the Ethiopians.



O Abijah slept with his fathers, and they buried him in the city of David: and Asa his son reigned in his stead. In his days the land was quiet ten years.

2 And Asa did *that which was* good and right in the eyes of the LORD his God:

¹This refers not to the tribe of Ephraim, but to the town Ephron near Bethel.

3 For he took away the altars of the strange *gods*, and the high places, and brake down the images, and cut down the groves:

4 And commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment.

5 Also he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him.

6 ¶ And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the LORD had given him rest.

7 Therefore he said unto Judah, Let us build these cities, and make about *them* walls, and towers, gates, and bars, *while* the land is yet before us; because we have sought the LORD our God, we have sought *him*, and he hath given us rest on every side. So they built and prospered.

8 And Asa had an army of *men* that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these *were* mighty men of valour.

9 ¶ And there came out against them Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah.

10 Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.

11 And Asa cried unto the LORD his God, and said, LORD; *it is* nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou *art* our God: let not man prevail against thee.

12 So the LORD smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.

13 And Asa and the people that *were* with him pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the LORD, and before his host; and they carried away very much spoil.

14 And they smote all the cities round about Gerar: for the fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.

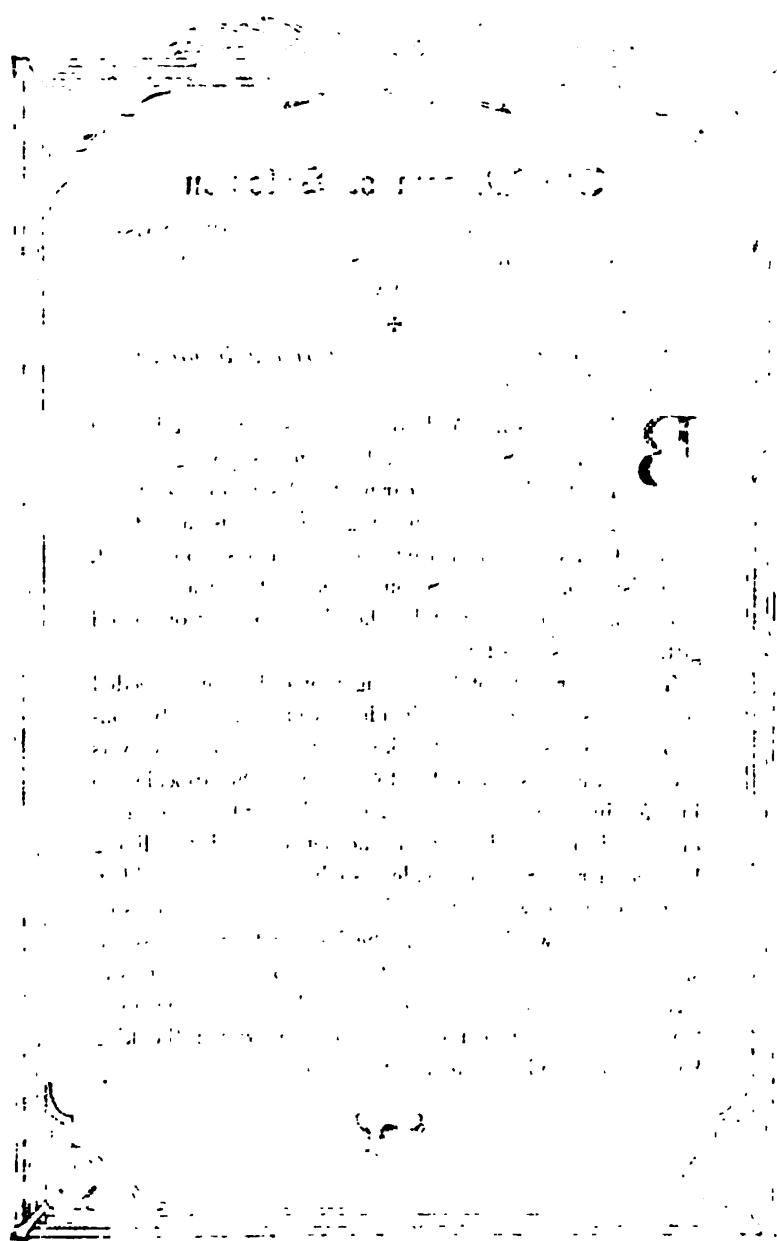
15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

Chapter 15

1 Asa with Judah and many of Israel, moved by the prophecy of Azariah the son of Oded, make a solemn covenant with God. 16 He putteth down Maachah his mother for her idolatry. 18 He bringeth dedicated things into the house of God, and enjoyeth a long peace.

AND the Spirit of God came upon Azariah the son of Oded:

2 And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The LORD is with you,





The Wisdom of Solomon

AFTER RAPHAEL, THE GREAT MASTER OF THE RENAISSANCE. THE ORIGINAL IS IN THE MUSEUM OF THE VATICAN.



"They saw that the wisdom of God was in him, to do judgment."—I Kings, 3, 28.

BEING thus honored abroad and securely established at home, Solomon, at least in his younger days, devoted himself to caring for his people, to being a truly good and thoughtful king, such as his father had been. God was well pleased with the earnest youth; and, in a vision of the night, Solomon felt that he was offered, like a prince in a fairy tale, the choice of any one good gift. He chose wisdom.

The high repute of the young monarch soon exceeded that of his father. One incident which especially contributed to his renown for keen practical sagacity, was the well-known story of the two women who appealed to him for judgment. Each woman had an infant son; and, one child having died, each mother claimed the living babe as hers. Solomon bade a soldier divide the child in half. Thus he wrung from the real mother a cry of surrender. She would give up the babe rather than see it slain. Then the king stayed the hand of the soldier, and gave the living boy to the woman who had proved her love. "And all Israel heard of the judgment which the king had judged; and they feared the king."





DATE ILLI INFANTEM VIVUM ET NOLITE INTERFICERE EUM

RAPHAEL SANTIUS PINXIT IN AEDIBUS VATICANIS

while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.

3 Now for a long season Israel *hath been* without the true God, and without a teaching priest, and without law.

4 But when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them.

5 And in those times *there was* no peace to him that went out, nor to him that came in, but great vexations *were* upon all the inhabitants of the countries.

6 And nation was destroyed of nation, and city of city: for God did vex them with all adversity.

7 Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.

8 And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD, that *was* before the porch of the LORD.

9 And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the LORD his God *was* with him.

10 So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

11 And they offered unto the LORD the same time, of the spoil *which* they had brought, seven hundred oxen and seven thousand sheep.

12 And they entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul;

13 That whosoever would not seek the LORD God of Israel should be put to death, whether small or great, whether man or woman.

14 And they sware unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets.

15 And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the LORD gave them rest round about.

16 ¶ And also *concerning* Maachah the mother of Asa the king, he removed her from *being* queen, because she had made an idol in a grove: and Asa cut down her idol, and stamped *it*, and burnt *it* at the brook Kidron.

17 But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days.

18 ¶ And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

19 And there was no *more* war unto the five and thirtieth year of the reign of Asa.

Chapter 16

1 Asa, by the aid of the Syrians, diverteth Baasha from building of Ramah. 7 Being reproved thereof by Hanani he putteth him in prison. 11 Among his other acts, in his disease he seeketh not to God, but to the physicians 13 His death and burial.



IN the six and thirtieth year of the reign of Asa Baasha¹ king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah.

2 Then Asa brought out silver and gold out of the treasures of the house of the LORD and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at Damascus, saying,

3 *There is* a league between me and thee, as *there was* between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.

4 And Ben-hadad hearkened unto king Asa and sent the captains of his armies against the cities of Israel; and they smote Ijon, and Dan, and Abelmaim, and all the store cities of Naphtali.

5 And it came to pass, when Baasha heard *it*, that he left off building of Ramah, and let his work cease.

6 Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah.

7 ¶ And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand.

8 Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand.

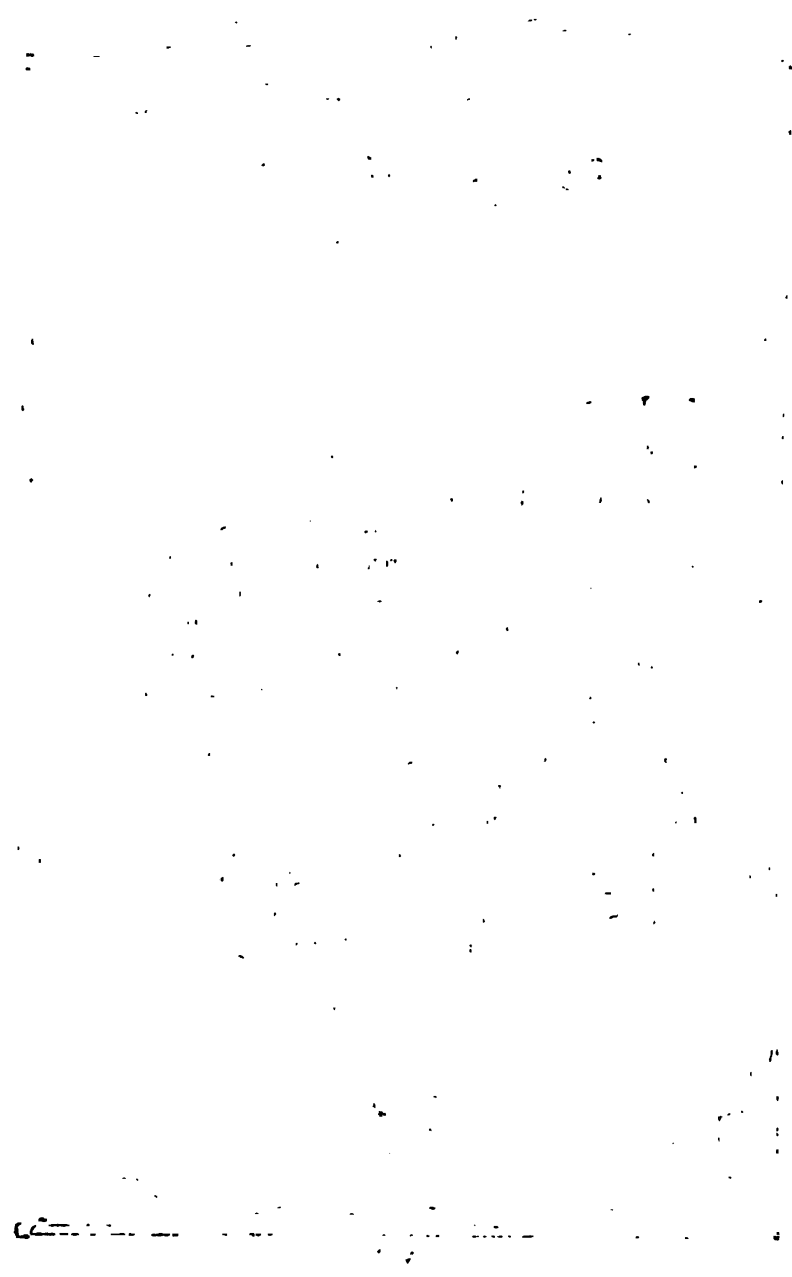
9 For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of *them* whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.

10 Then Asa was wroth with the seer, and put him in a prison-house; for *he was* in a rage with him because of this *thing*. And Asa oppressed *some* of the people the same time.

11 ¶ And, behold, the acts of Asa, first and last, lo, they *are* written in the book of the kings of Judah and Israel.

12 And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease *was* exceeding *great*: yet in his disease he sought not to the LORD, but to the physicians.

¹There is some confusion of dates here. Baasha's reign ended in the twenty-seventh year of Asa's. See I. Kings, 15, 33.





The Cedars of Lebanon

BY GUSTAVE DORÉ, THE CELEBRATED FRENCH ILLUSTRATOR, DIED 1883.

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"And we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea."—II. Chron., 2, 16.

NO SOONER was Solomon fully established in his kingship then he began seriously upon the great work of his reign, the building of the magnificent House of God. King David had planned this temple and gathered vast store of materials for it; but Solomon felt that all was not enough. He renewed therefore his father's alliance with Hiram, the king of the great commercial metropolis of Tyre, the chief trading city of the world in those days, when Rome and Carthage were yet unfounded, and the Greeks only just emerging from the savage state.

Back of Tyre lay the huge mountain of Lebanon, covered with cedar trees of enormous size and strength. They were considered the most valuable building trees in the world, so Solomon desired them for his temple. As the region of Lebanon was in possession of King Hiram, he and Solomon struck a bargain and sent each of them some twenty thousand workmen to tend to the felling of the cedars, the dragging of them down through the mountains to the coast, and sending them to Jerusalem, a task of almost immeasurable difficulty.





13 ¶ And Asa slept with his fathers, and died in the one and fortieth year of his reign.

14 And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds of *spices* prepared by the apothecaries' art: and they made a very great burning for him.

Chapter 17

1 Jehoshaphat, succeeding Asa, reigneth well, and prospereth. 7 He sendeth Levites with the princes to teach Judah. 10 His enemies being terrified by God, some of them bring him presents and tribute. 12 His greatness, captains, and armies.

AND Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.

3 And the LORD was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim;

4 But sought to the LORD God of his father, and walked in his commandments, and not after the doings of Israel.

5 Therefore the LORD stablished the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance.

6 And his heart was lifted up in the ways of the LORD: moreover he took away the high places and groves out of Judah.

7 ¶ Also in the third year of his reign he sent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah.

8 And with them *he sent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama and Jehoram, priests.

9 And they taught in Judah, and *had* the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

10 ¶ And the fear of the LORD fell upon all the kingdoms of the lands that *were* round about Judah, so that they made no war against Jehoshaphat.

11 Also *some* of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats.

12 ¶ And Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store.

13 And he had much business in the cities of Judah: and the men of war, mighty men of valour, *were* in Jerusalem.

14 And these *are* the numbers of them according to the house of their fathers; Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour three hundred thousand.

15 And next to him *was* Jehohanan the captain, and with him two hundred and fourscore thousand.

16 And next him *was* Amasiah the son of Zichri, who willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valour.

17 And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand.

18 And next him *was* Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war.

19 These waited on the king, beside *those* whom the king put in the fenced cities throughout all Judah.

Chapter 18

1 Jehoshaphat, joined in affinity with Ahab, is persuaded to go with him against Ramoth-gilead. 4 Ahab, seduced by false prophets, according to the word of Micaiah, is slain there.

OW Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab.

2 And after *certain* years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that *he had* with him, and persuaded him to go up *with him* to Ramoth-gilead.

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, *I am* as thou art, and my people as thy people; and *we will be* with thee in the war.

4 ¶ And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the word of the LORD to-day.

5 Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will deliver *it* into the king's hand.

6 But Jehoshaphat said, *Is there* not here a prophet of the LORD besides, that we might inquire of him?

7 And the king of Israel said unto Jehoshaphat, *There is* yet one man, by whom we may inquire of the LORD: but I hate him; for he never prophesied good unto me, but always evil: the same *is* Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so.

8 And the king of Israel called for one of *his* officers, and said, Fetch quickly Micaiah the son of Imla.

9 And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in *their* robes, and they sat in a void





The Building of God's House

FROM THE BIBLICAL SERIES BY JULIUS SCHNORR,
LEADER OF THE NAZARINE SCHOOL IN RECENT
GERMAN ART.



*"And the word of the Lord came to Solomon, saying,
Concerning this house which thou art in building
then will I perform my word with thee."—I. Kings, 6, 11.*

WITH the cedars of Lebanon, with enormous stones quarried from the mountains about Jerusalem, and with marble and metal and precious jewels gathered from all the known world, King Solomon began his wondrous temple. No sound of axe or hammer was heard as the work progressed. Such was the feeling of reverence, of the sanctity of this house of God, that all the rougher, ruder work of the building was carried on at a distance from Jerusalem. Stones and beams were brought thither already measured and prepared; and the walls of the temple rose, according to tradition, amid no sounds but those of music and the singing of hymns of joy.

While the work progressed, there came to Solomon another vision, another light from God, approving of the work and promising that He would indeed make this temple a Holy Place, and would Himself abide there with the children of Israel, so long as they followed Him and obeyed His commandments.





place at the entering in of the gate of Samaria; and all the prophets prophesied before them.

10 And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria until they be consumed.

11 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the hand of the king.

12 And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets *declare* good to the king with one assent; let thy word therefore, I pray thee, be like one of theirs, and speak thou good.

13 And Micaiah said, *As* the LORD liveth, even what my God saith, that will I speak.

14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper; and they shall be delivered into your hand.

15 And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD?

16 Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, These have no master; let them return *therefore* every man to his house in peace.

17 And the king of Israel said to Jehoshaphat, Did I not tell thee *that* he would not prophesy good unto me, but evil?

18 Again he said, Therefore hear the word of the LORD; I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand and *on* his left.

19 And the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner.

20 Then there came out a spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith?

21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And *the* LORD said, Thou shalt entice *him*, and thou shalt also prevail: go out, and do *even* so.

22 Now therefore, behold, the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.

23 Then Zedekiah the son of Chenaanah came near and smote Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

24 And Micaiah said, Behold, thou shalt see on that day when thou shalt go into an inner chamber to hide thyself.

25 Then the king of Israel said, Take ye Micaiah, and carry him

back to Amon the governor of the city, and to Joash the king's son;

26 And say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace.

27 And Micaiah said, If thou certainly return in peace, *then* hath not the LORD spoken by me. And he said, Hearken all ye people.

28 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

29 And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that *were* with him, saying, Fight ye not with small or great, save only with the king of Israel.

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It *is* the king of Israel. Therefore they compassed about him to fight: but Jehoshaphat cried out, and the LORD helped him; and God moved them *to depart* from him.

32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him.

33 And a *certain* man drew a bow at a venture, and smote the king of Israel between the joints of the harness: therefore he said to his chariot man, Turn thine hand, that thou mayest carry me out of the host; for I am wounded.

34 And the battle increased that day: howbeit the king of Israel stayed *himself* up in *his* chariot against the Syrians until the even: and about the time of the sun going down he died.

Chapter 19

1 Jehoshaphat, reproved by Jehu, visiteth his kingdom. 5 His instructions to the judges, 8 to the priests and Levites.



AND Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

2 And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD? therefore *is* wrath upon thee from before the LORD.

3 Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God.

4 And Jehoshaphat dwelt at Jerusalem: and he went out again through the people from Beer-sheba to mount Ephraim, and brought them back unto the LORD God of their fathers.

THE
FEDERAL BUREAU OF INVESTIGATION
UNITED STATES DEPARTMENT OF JUSTICE
WASHINGTON, D. C. 20535

MEMORANDUM FOR THE DIRECTOR, FBI

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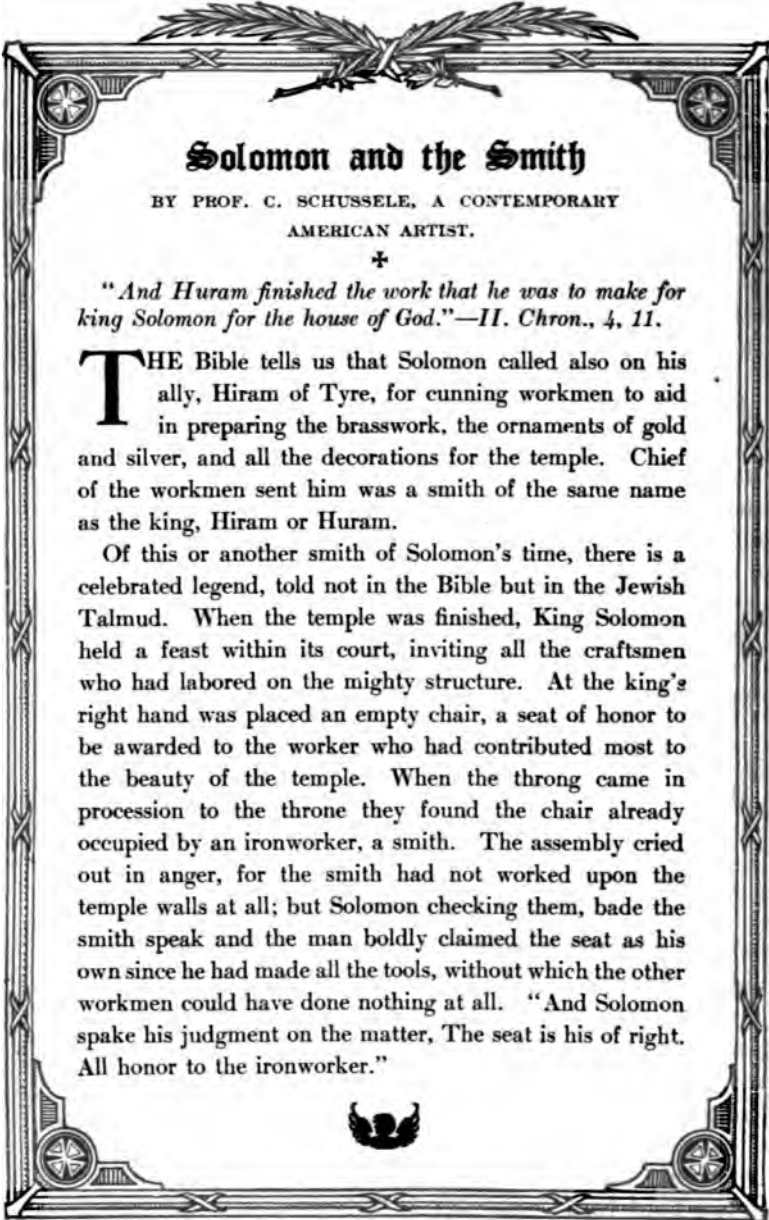
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Solomon and the Smith

BY PROF. C. SCHUSSELE, A CONTEMPORARY
AMERICAN ARTIST.



"And Hiram finished the work that he was to make for king Solomon for the house of God."—II. Chron., 4, 11.

THE Bible tells us that Solomon called also on his ally, Hiram of Tyre, for cunning workmen to aid in preparing the brasswork, the ornaments of gold and silver, and all the decorations for the temple. Chief of the workmen sent him was a smith of the same name as the king, Hiram or Huram.

Of this or another smith of Solomon's time, there is a celebrated legend, told not in the Bible but in the Jewish Talmud. When the temple was finished, King Solomon held a feast within its court, inviting all the craftsmen who had labored on the mighty structure. At the king's right hand was placed an empty chair, a seat of honor to be awarded to the worker who had contributed most to the beauty of the temple. When the throng came in procession to the throne they found the chair already occupied by an ironworker, a smith. The assembly cried out in anger, for the smith had not worked upon the temple walls at all; but Solomon checking them, bade the smith speak and the man boldly claimed the seat as his own since he had made all the tools, without which the other workmen could have done nothing at all. "And Solomon spake his judgment on the matter, The seat is his of right. All honor to the ironworker."



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5 ¶ And he set judges in the land throughout all the fenced cities of Judah, city by city,

6 And said to the judges, Take heed what ye do: for ye judge not for man, but for the LORD, who *is* with you in the judgment.

7 Wherefore now let the fear of the LORD be upon you; take heed and do *it*: for *there is* no iniquity with the LORD our God, nor respect of persons, nor taking of gifts.

8 ¶ Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem.

9 And he charged them, saying, Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart.

10 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandments, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and *so* wrath come upon you, and upon your brethren: this do, and ye shall not trespass.

11 And, behold, Amariah the chief priest *is* over you in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites *shall be* officers before you. Deal courageously, and the LORD shall be with the good.

Chapter 20

1 Jehoshaphat in his fear proclaimeth a fast. 5 His prayer. 14 The prophecy of Jahaziel. 20 Jehoshaphat exhorteth the people, and setteth singers to praise the Lord. 22 The great overthrow of the enemies. 26 The people, having blessed God at Berachah, return in triumph. 31 Jehoshaphat's reign. 35 His convoy of ships, which he made with Ahaziah, according to the prophecy of Eliezer, unhappily perished.



T came to pass after this also, *that* the children of Moab, and the children of Ammon, and with them *other* beside the Ammonites, came against Jehoshaphat to battle.

2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they *be* in Hazazon-tamar, which *is* En-gedi.

3 And Jehoshaphat feared, and set himself to seek the LORD, and proclaimed a fast throughout all Judah.

4 And Judah gathered themselves together, to ask *help* of the LORD: even out of all the cities of Judah they came to seek the LORD.

5 ¶ And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court,

6 And said, O LORD God of our fathers, *art* not thou God in heaven? and rulest *not* thou over all the kingdoms of the heathen; and in thine hand *is there not* power and might, so that none is able to withstand thee?

7 *Art* not thou our God, *who* didst drive out the inhabitants of

this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?

8 And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,

9 If, *when* evil cometh upon us, *as* the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name *is* in this house,) and cry unto thee in our affliction, then thou wilt hear and help.

10 And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not;

11 Behold, *I say, how* they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.

12 O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes *are* upon thee.

13 And all Judah stood before the LORD, with their little ones, their wives, and their children.

14 ¶ Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the LORD in the midst of the congregation;

15 And he said, Harken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle *is* not yours, but God's.

16 To-morrow go ye down against them: behold, they come up by the cliff of Ziz: and ye shall find them at the end of the brook, before the wilderness of Jeruel.

17 Ye shall not *need* to fight in this *battle*: set yourselves, stand ye *still*, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them: for the LORD *will be* with you.

18 And Jehoshaphat bowed his head with *his* face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.

19 And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.

20 ¶ And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.

21 And when he had consulted with the people, he appointed



Consecration of the Temple

BY J. JAMES TISSOT. REPRODUCED BY COURTESY
OF THE AMERICAN TISSOT SOCIETY OF NEW YORK.

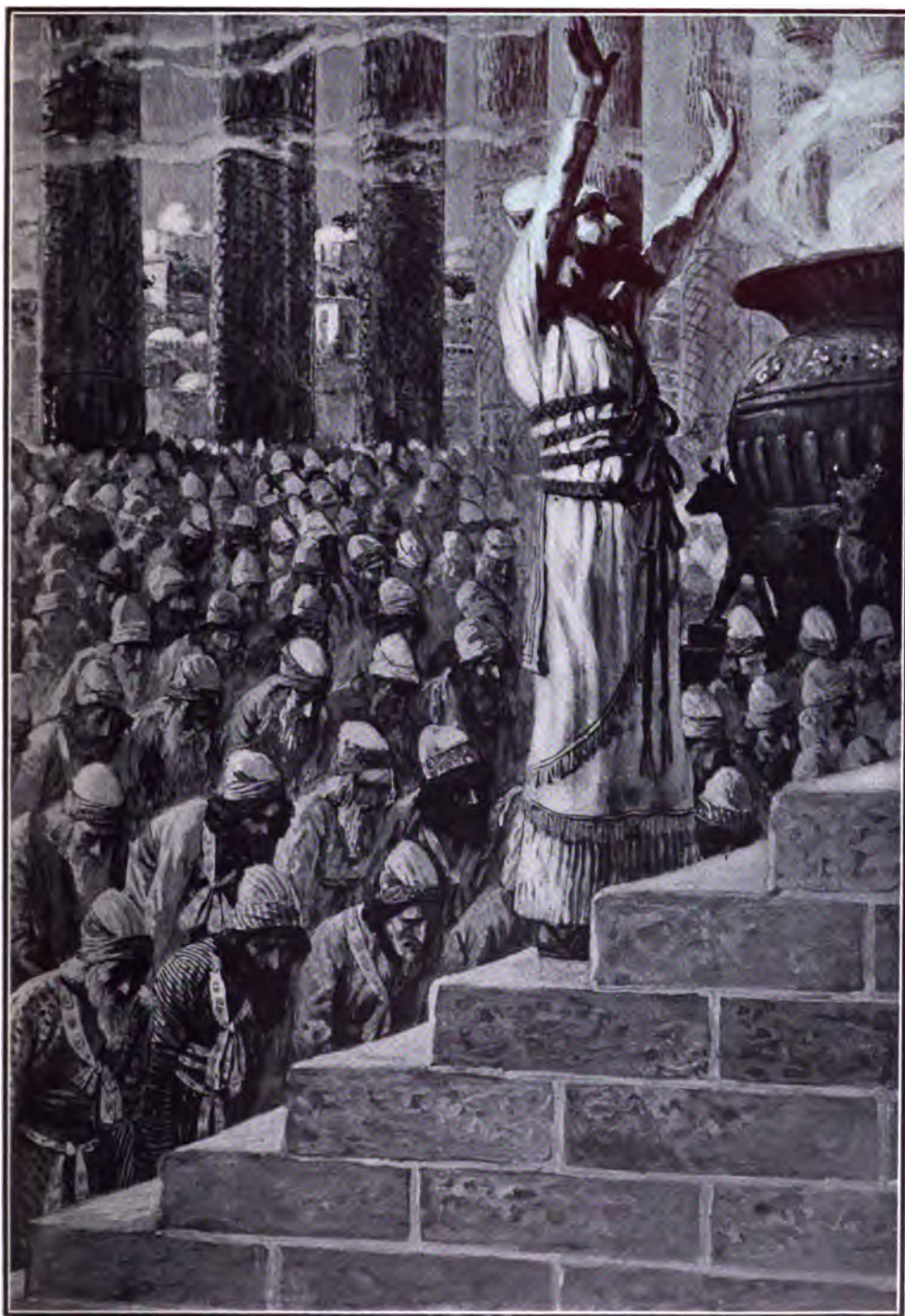


"The priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God."—II. Chron., 5, 14.

WHEN after seven years of labor the Temple and its decorations were at last complete, then came the grand ceremonial of its consecration to God. The Bible devotes much space to the details of this happy dedication feast. Enormous sacrifices were made of sheep and oxen "that could not be told or numbered for multitude." The ark of Moses was brought into the "Holy of Holies" as its final resting place. Then King Solomon standing up before all the multitude offered an earnest prayer, one of the most marvellous and beautiful passages of the Bible. He entreated the Lord to listen to the Israelites in each of a nation's sorest trials, in time of famine and of drought, of war and of pestilence, in moments of private misery, or grief, or shame, or repentance, and to hearken also to the strangers who besought Him, as well as to the Israelites.

When the king closed his petition, a cloud filled the Temple, "the glory of the Lord" entered the Holy of Holies, and the people "bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying, For he is good; for his mercy endureth for ever."





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singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy *endureth* for ever.

22 ¶ And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten.

23 For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy *them*: and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

24 And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they *were* dead bodies fallen to the earth, and none escaped.

25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away; and they were three days in gathering of the spoil, it was so much.

26 ¶ And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, unto this day.¹

27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the LORD had made them to rejoice over their enemies.

28 And they came to Jerusalem with psalteries and harps and trumpets unto the house of the LORD.

29 And the fear of God was on all the kingdoms of *those* countries, when they had heard that the LORD fought against the enemies of Israel.

30 So the realm of Jehoshaphat was quiet: for his God gave him rest round about.

31 ¶ And Jehoshaphat reigned over Judah: *he was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi.

32 And he walked in the way of Asa his father, and departed not from it, doing *that which was* right in the sight of the LORD,

33 Howbeit the high places were not taken away: for as yet the people had not prepared their hearts unto the God of their fathers.

34 Now the rest of the acts of Jehoshaphat, first and last, behold, they *are* written in the book of Jehu the son of Hanani, who *is* mentioned² in the book of the kings of Israel.

¹Berachah means blessing. ²The Revised Version says "which is inserted."

35 ¶ And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly:

36 And he joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion-gaber.

37 Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.

Chapter 21

1 Jehoram, succeeding Jehoshaphat, slayeth his brethren. 5 His wicked reign. 8 Edom and Libnah revolt. 12 The prophecy of Elijah against him in writing. 16 The Philistines and Arabians oppress him. 18 His incurable disease, infamous death and burial.

NOW Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned in his stead.

2 And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these *were* the sons of Jehoshaphat king of Israel.¹

3 And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram; because he *was* the firstborn.

4 Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and *divers* also of the princes of Israel.

5 ¶ Jehoram *was* thirty and two years old when he began to reign, and he reigned eight years in Jerusalem.

6 And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife: and he wrought *that which was* evil in the eyes of the LORD.

7 Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons for ever.

8 ¶ In his days the Edomites revolted from under the dominion of Judah, and made themselves a king.

9 Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

10 So the Edomites revolted from under the hand of Judah unto this day. The same time *also* did Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers.

11 Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah *thereto*.

¹Many manuscripts read here more correctly "king of Judah."

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Solomon's Cities

BY J. BARCLAY, AFTER A RECENT PHOTOGRAPH.

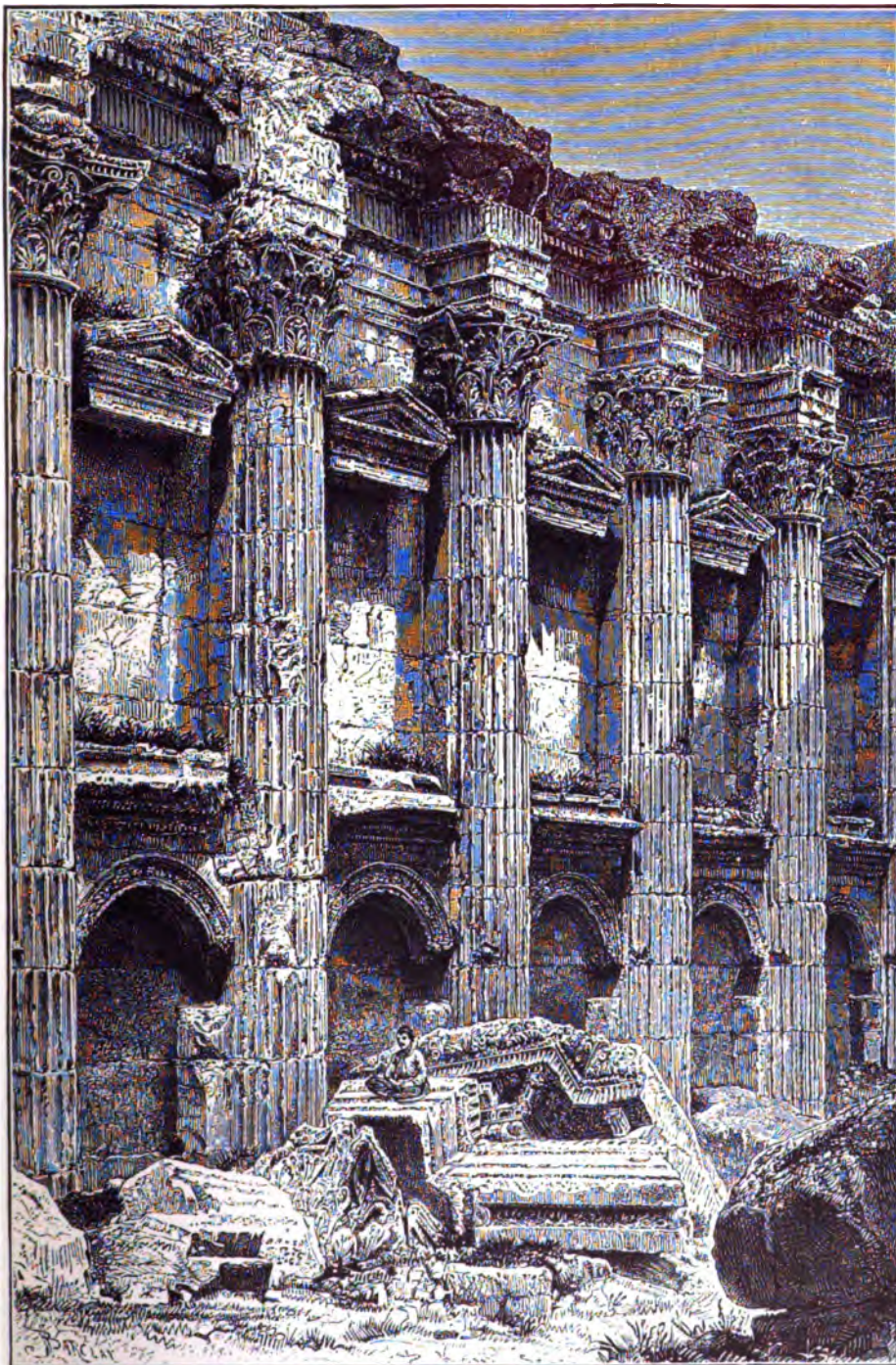
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"And Solomon built . . . Baalath, and Tadmor in the wilderness, in the land, and all the cities of store that Solomon had."—I. Kings, 9, 17.

WHEN a monarch of unrestricted power is once seized by the passion for building, he seldom ceases from it. After finishing the Temple, Solomon continued to draw on King Hiram, his ally, for timber and for workmen. He built a splendid palace for himself; he built walls and aqueducts and other structures for Jerusalem. Then extending his work yet further, he built walled cities in various parts of his domains, border cities mainly, as fortresses of defense. Chief of these was the city of Tadmor, the ruins of which are still the wonder of the Arabian desert. He is also reputed to have built Baalbec, which may be the same as Baalath, and which is here depicted in its present state.

These gigantic and beautiful ruins of Baalbec stand among the mountains to the north of Palestine, and are reached by railroad from Damascus and Beirut. Their actual time of origin, as well as of destruction, has been forgotten. They are monuments without a history. But if Solomon's cities did indeed resemble these marvellous structures of Baalbec, then the Bible is all too modest, too reticent, in speaking of them; and as for the Temple, concerning which the Scriptures do rise to enthusiasm, it must have been earth's masterpiece indeed.





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12 ¶ And there came a writing to him, from Elijah the prophet, saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,

13 But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, *which were* better than thyself:

14 Behold, with a great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods.

15 And thou *shalt have* great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

16 ¶ Moreover the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that *were* near the Ethiopians:

17 And they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz, the youngest of his sons.

18 ¶ And after all this the LORD smote him in his bowels with an incurable disease.

19 And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like the burning of his fathers.

20 Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.

Chapter 22

¹ Ahaziah succeeding reigneth wickedly. ⁵ In his confederacy with Joram the son of Ahab, he is slain by Jehu. ¹⁰ Athaliah, destroying all the seed royal, save Joash, whom Jehoshabeath his aunt hid, usurpeth the kingdom.

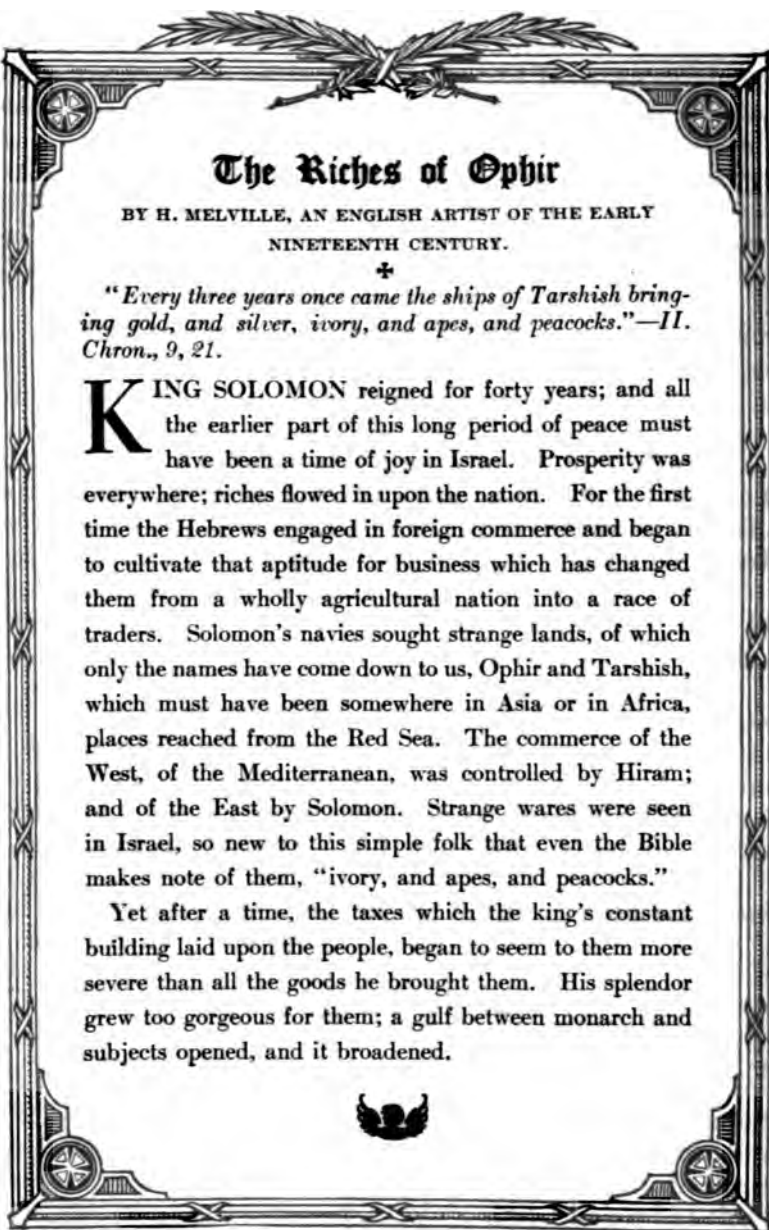
AND the inhabitants of Jerusalem made Ahaziah¹ his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned.

2 Forty and two years old *was* Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also *was* Athaliah the daughter of Omri.

3 He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly.

4 Wherefore he did evil in the sight of the LORD like the house of

¹In the preceding chapter this king's name is given as Jehoahaz, here as Ahaziah, and in verse 6 as Azariah. These three names must refer to the same person. The first two forms are presumably variations of the same name; the last seems a mistake, as several manuscripts have Ahaziah. The dates and ages given appear also to be confused.



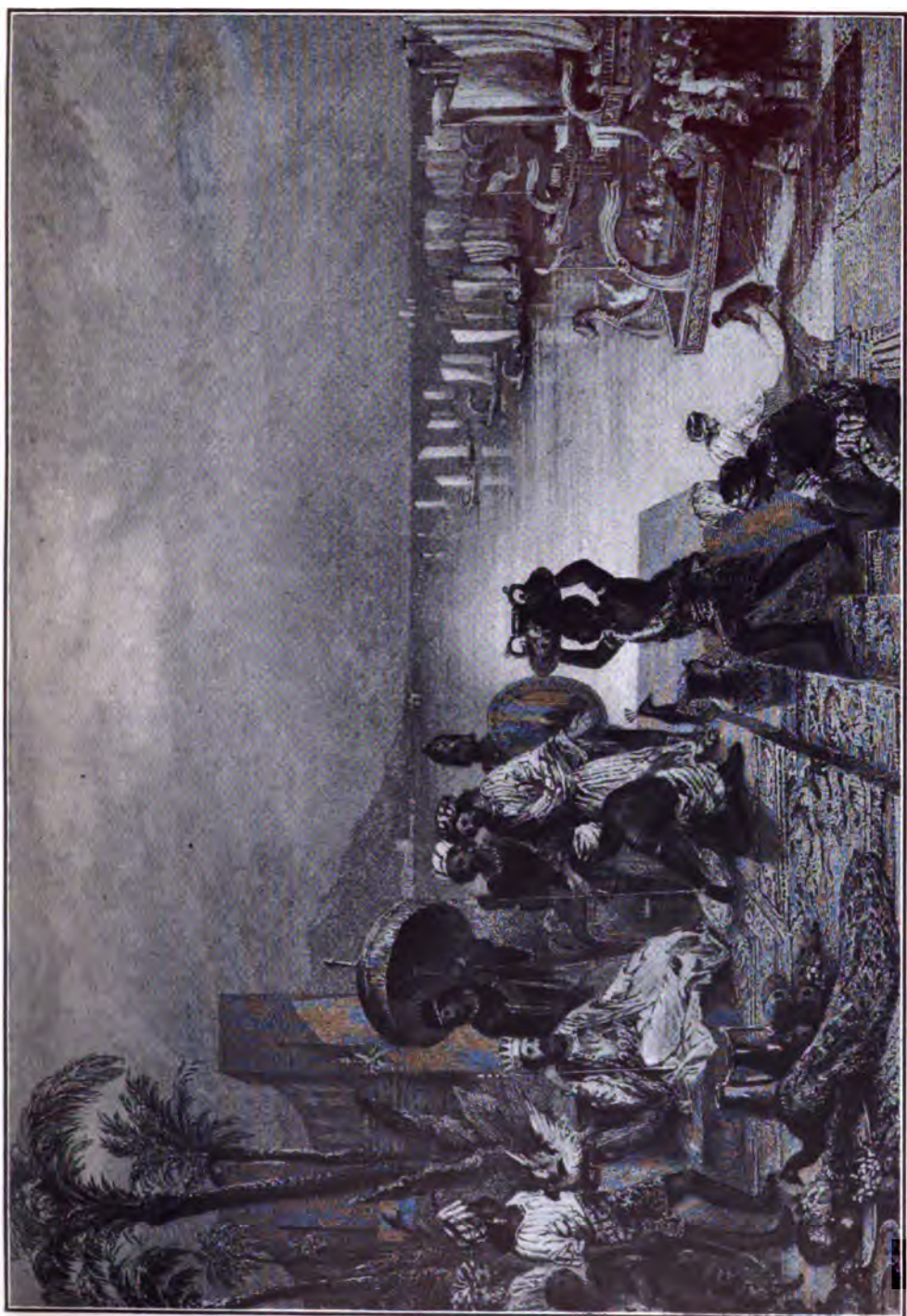
The Riches of Ophir

BY H. MELVILLE, AN ENGLISH ARTIST OF THE EARLY
NINETEENTH CENTURY.

✦
"Every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks."—II. Chron., 9, 21.

KING SOLOMON reigned for forty years; and all the earlier part of this long period of peace must have been a time of joy in Israel. Prosperity was everywhere; riches flowed in upon the nation. For the first time the Hebrews engaged in foreign commerce and began to cultivate that aptitude for business which has changed them from a wholly agricultural nation into a race of traders. Solomon's navies sought strange lands, of which only the names have come down to us, Ophir and Tarshish, which must have been somewhere in Asia or in Africa, places reached from the Red Sea. The commerce of the West, of the Mediterranean, was controlled by Hiram; and of the East by Solomon. Strange wares were seen in Israel, so new to this simple folk that even the Bible makes note of them, "ivory, and apes, and peacocks."

Yet after a time, the taxes which the king's constant building laid upon the people, began to seem to them more severe than all the goods he brought them. His splendor grew too gorgeous for them; a gulf between monarch and subjects opened, and it broadened.



of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.

3 And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the Lord hath said of the sons of David.

4 This is the thing that ye shall do; A third part of you entering on the sabbath, of the priests and of the Levites, *shall be* porters of the doors;

5 And a third part *shall be* at the king's house; and a third part at the gate of the foundation: and all the people *shall be* in the courts of the house of the LORD.

6 But let none come into the house of the LORD, save the priests, and they that minister for the Levites; they shall go in, for they *are* holy: but all the people shall keep the watch of the LORD.

7 And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever *else* cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

8 So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go *out* on the sabbath: for Jehoiada the priest dismissed not the courses.

9 Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that *had been* king David's, which *were* in the house of God.

10 And he set all the people, every man having his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and the temple, by the king round about.

11 Then they brought out the king's son, and put upon him the crown, and *gave him* the testimony, and made him king. And Jehoiada and his sons anointed him, and said, God save the king.

12 ¶ Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD:

13 And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of musick, and such as taught to sing praise. Then Athaliah rent her clothes, and said, Treason, Treason.

14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD.

15 So they laid hands on her; and when she was come to the entering of the horse gate by the king's house, they slew her there.¹

¹The Revised Version alters these two verses as in II Kings 11, to give the sense that Athaliah departed from the temple unhindered but was afterward slain.

16 ¶ And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the LORD's people.

17 Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces and slew Mattan the priest of Baal before the altars.

18 Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had distributed in the house of the LORD, to offer the burnt offerings of the LORD, as *it is written in the law of Moses, with rejoicing and with singing, as it was ordained by David.*

19 And he set the porters at the gates of the house of the LORD, that none *which was* unclean in any thing should enter in.

20 And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.

21 And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

Chapter 24

1 Joash reigneth well all the days of Jehoiada. 4 He giveth order for the repair of the temple. 15 Jehoiada's death and honourable burial. 17 Joash, falling to idolatry, slayeth Zechariah the son of Jehoiada. 23 Joash is spoiled by the Syrians, and slain by Zabad and Jehoabad. 27 Amaziah succeedeth him.



JOASH was seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also was Zibiah of Beer-sheba.

2 And Joash did *that which was* right in the sight of the LORD all the days of Jehoiada the priest.

3 And Jehoiada took for him two wives; and he begat sons and daughters.

4 ¶ And it came to pass after this, *that* Joash was minded to repair the house of the LORD.

5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened *it* not.

6 And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, *according to the commandment* of Moses the servant of the LORD, and of the congregation of Israel, for the tabernacle of witness?

7 For the sons of Athaliah, that wicked woman, had broken up

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The Queen of Sheba Welcomed

BY A CONTEMPORARY AMERICAN ARTIST.

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"And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions."—1. Kings, 10, 1.

THE wealth and splendor of Solomon's court drew upon him the attention not only of his own people, but of all the East. The legends of both Asia and Africa are rich with tales of him. According to these he was the chosen friend of God, the winds of the earth obeyed him, and vast evil spirits, called genii, were under his dominion. He had a ring engraved with the seal of omnipotence, which compelled all the forces of nature to submit to his will. The winds transported him and his court from place to place in an instant; the genii toiled at his huge buildings.

None of these fantastic extravagances is mentioned in the Bible; but a brief account is given of the visit of the Queen of Sheba, which has been seized upon and magnified with a thousand fanciful details. Who this queen really was, we do not know, except that she must have been a most important sovereign, since such significance is attached to her coming to Solomon, more even than to his wedding of Pharaoh's daughter. She came "with a very great company, and camels that bare spices and gold in abundance, and precious stones." It has been thought that Sheba means the southern coast of Arabia; and the Arabs call the great queen, Balkis; but the Africans claim her as an Ethiopian named Nikaule or Nitokris, and the kings of Abyssinia to-day claim descent from her and Solomon.



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the house of God; and also all the dedicated things of the house of the LORD did they bestow upon Baalim.

8 And at the king's commandment they made a chest, and set it without at the gate of the house of the LORD.

9 And they made a proclamation through Judah and Jerusalem, to bring in to the LORD the collection *that* Moses the servant of God *laid* upon Israel in the wilderness.

10 And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.

11 Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that *there was* much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

12 And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.

13 So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it.

14 And when they had finished *it*, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, *even* vessels to minister, and to offer *withal*, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the LORD continually all the days of Jehoiada.

15 ¶ But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old *was he* when he died.

16 And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house.

17 Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them.

18 And they left the house of the LORD God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass.

19 Yet he sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear.

20 And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you.

21 And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD.

22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon *it*, and require *it*.

23 ¶ And it came to pass at the end of the year, *that* the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus.

24 For the army of the Syrians came with a small company of men, and the LORD delivered a very great host into their hand, because they had forsaken the LORD God of their fathers. So they executed judgment against Joash.

25 And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him; Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of Shimrith a Moabitess.

27 ¶ Now *concerning* his sons, and the greatness of the burdens *laid* upon him, and the repairing of the house of God, behold, they *are* written in the story of the book of the kings. And Amaziah his son reigned in his stead.

Chapter 25

1 Amasiah beginneth to reign well. 3 He executeth justice on the traitors. 5 Having hired an army of Israelites against the Edomites, at the word of a prophet he loseth the hundred talents, and dismisseth them. 11 He overthroweth the Edomites. 10, 13 The Israelites, discontented with their dismissal, spoil as they return home. 14 Amasiah, proud of his victory, serveth the gods of Edom, and despiseth the admonitions of the prophet. 17 He provoketh Joash to his overthrow. 25 His reign. 27 He is slain by conspiracy.



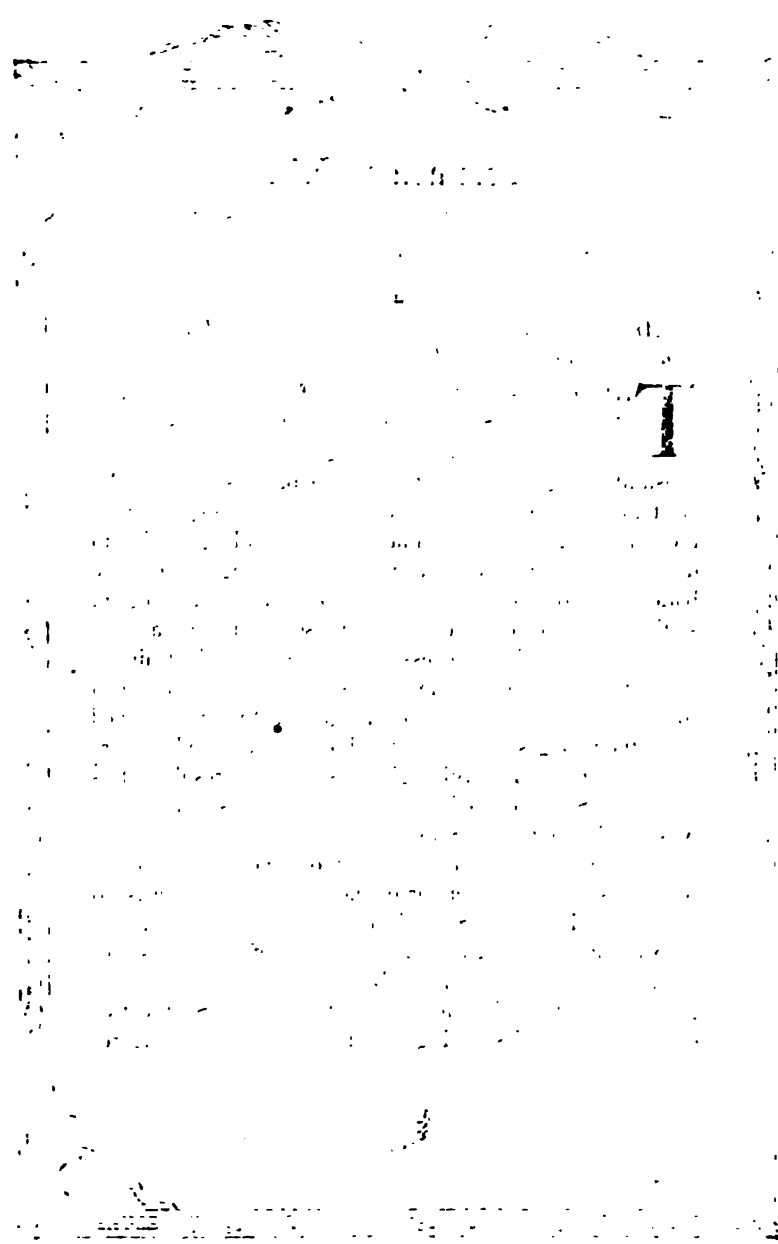
MAZIAH was twenty and five years old *when* he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem.

2 And he did *that which* was right in the sight of the LORD, but not with a perfect heart.

3 ¶ Now it came to pass, when the kingdom was established to him, that he slew his servants that had killed the king his father.

4 But he slew not their children, but *did* as *it is* written in the law in the book of Moses, where the LORD commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

5 ¶ Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of *their* fathers, throughout all Judah and Benjamin: and he numbered them from twenty years old and above, and found them three hundred thousand choice *men*, *able* to go forth to war, that could handle spear and shield.





Solomon's Gifts

BY EUSTACHE LE SUEUR, THE FRENCH MASTER, DIED
1655. FROM THE COLLECTION OF THE
DUKE OF DEVONSHIRE.

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"And Solomon gave to the queen of Sheba all her desire, whatsoever she asked."—II. Chron., 9, 12.

THE purpose of the queen of Sheba's visit was "to prove Solomon with hard questions," that is, to test his wisdom. Again we have only unsubstantial legends as to the nature of these tests. We are told that she showed the king two bouquets, one real, the other a marvellous imitation, and challenged him to decide which was which, without handling them. He bade a window be opened, whereupon the bees, flying in, settled on the true flowers. She presented to him a company of boys and girls dressed all alike, and asked him to separate them. He bade basins be brought for them to wash their hands, whereon the girls instinctively turned back their long sleeves, but the boys, accustomed to bare arms, did not. The Bible gives us only the result of this playing, "Solomon told her all her questions: and there was nothing hid from Solomon."

In the end the queen was wholly overcome by the combined wisdom and splendor of the king. "There was no more spirit in her." She said to Solomon, "It was a true report which I heard in mine own land of thine acts and of thy wisdom. . . . Behold the one half of the greatness of thy wisdom was not told me." So the two exchanged civilities and gorgeous presents; and she returned to her home.





6 He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver.

7 But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD *is* not with Israel, *to wit*, *with* all the children of Ephraim.

8 But if thou wilt go, do *it*, be strong for the battle: God shall make thee fall before the enemy: for God hath power to help, and to cast down.

9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The LORD is able to give thee much more than this.

10 Then Amaziah separated them, *to wit*, the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled against Judah, and they returned home in great anger.

11 ¶ And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir ten thousand.

12 And *other* ten thousand *left* alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.

13 ¶ But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

14 ¶ Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up *to be* his gods, and bowed down himself before them, and burned incense unto them.

15 Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand?

16 And it came to pass, as he talked with him, that *the king* said unto him, Art thou made of the king's counsel? forbear; why shouldest thou be smitten? Then the prophet forbore, and said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

17 ¶ Then Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another in the face.

18 And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon,

saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trode down the thistle.

19 Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast: abide now at home; why shouldest thou meddle to *thine* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

20 But Amaziah would not hear; for it *came* of God, that he might deliver them into the hand of *their enemies*, because they sought after the gods of Edom.

21 So Joash the king of Israel went up; and they saw one another in the face, *both* he and Amaziah king of Judah, at Beth-shemesh, which *belongeth* to Judah.

22 And Judah was put to the worse before Israel, and they fled every man to his tent.

23 And Joash the king of Israel took Amaziah the king of Judah, the son of Joash, the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits.

24 And *he took* all the gold and the silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

25 ¶ And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years.

26 Now the rest of the acts of Amaziah, first and last, behold, *are* they not written in the book of the kings of Judah and Israel?

27 ¶ Now after the time that Amaziah did turn away from following the LORD they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there.

28 And they brought him upon horses, and buried him with his fathers in the city of Judah.

Chapter 26

1 Uziah succeeding, and reigning well in the days of Zechariah, prospereth. 16 Waxing proud, he invadeth the priest's office, and is smitten with leprosy. 22 He dieth, and Jotham succeedeth him.

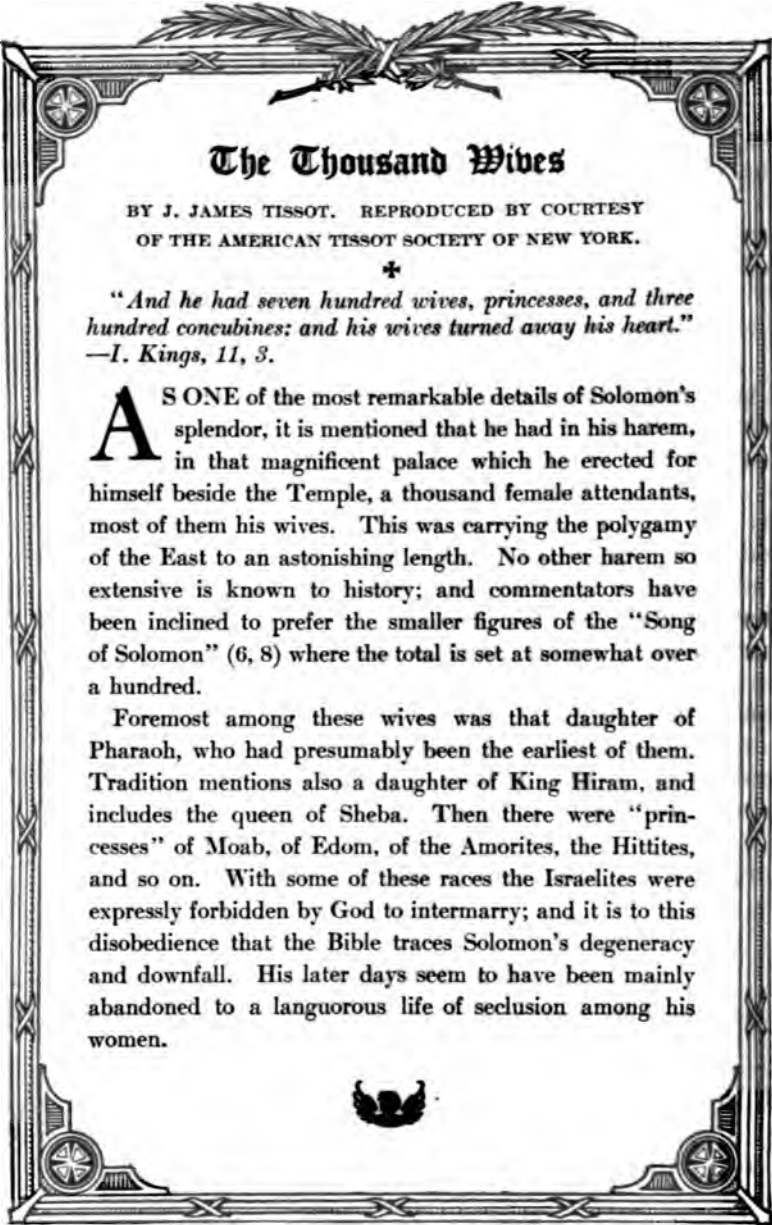


WHEN all the people of Judah took Uziah, who *was* sixteen years old, and made him king in the room of his father Amaziah.

2 He built Eloth, and restored it to Judah, after that the king slept with his fathers.

3 Sixteen years old *was* Uziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also *was* Jecoliah of Jerusalem.

4 And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah did.



The Thousand Wives

BY J. JAMES TISSOT. REPRODUCED BY COURTESY
OF THE AMERICAN TISSOT SOCIETY OF NEW YORK.



"And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart."
—I. Kings, 11, 3.

AS ONE of the most remarkable details of Solomon's splendor, it is mentioned that he had in his harem, in that magnificent palace which he erected for himself beside the Temple, a thousand female attendants, most of them his wives. This was carrying the polygamy of the East to an astonishing length. No other harem so extensive is known to history; and commentators have been inclined to prefer the smaller figures of the "Song of Solomon" (6, 8) where the total is set at somewhat over a hundred.

Foremost among these wives was that daughter of Pharaoh, who had presumably been the earliest of them. Tradition mentions also a daughter of King Hiram, and includes the queen of Sheba. Then there were "princesses" of Moab, of Edom, of the Amorites, the Hittites, and so on. With some of these races the Israelites were expressly forbidden by God to intermarry; and it is to this disobedience that the Bible traces Solomon's degeneracy and downfall. His later days seem to have been mainly abandoned to a languorous life of seclusion among his women.



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5 And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the LORD, God made him to prosper.

6 And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines.

7 And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims.

8 And the Ammonites gave gifts to Uzziah: and his name spread abroad *even* to the entering in of Egypt; for he strengthened *himself* exceedingly.

9 Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning *of the wall*, and fortified them.

10 Also he built towers in the desert, and digged many wells: for he had much cattle, both in the low country and in the plains: husbandmen *also*, and vine dressers in the mountains, and in Carmel: for he loved husbandry.

11 Moreover Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, *one* of the king's captains.

12 The whole number of the chief of the fathers of the mighty men of valour *were* two thousand and six hundred.

13 And under their hand *was* an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

14 And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and slings *to cast* stones.

15 And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad; for he was marvelously helped, till he was strong.

16 ¶ But when he was strong, his heart was lifted up to *his* destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense.

17 And Azariah the priest went in after him, and with him fourscore priests of the LORD, *that were* valiant men:

18 And they withstood Uzziah the king, and said unto him, *It appertaineth* not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither *shall it be* for thine honour from the LORD God.

19 Then Uzziah was wroth, and *had* a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar.

20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he *was* leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the LORD had smitten him.

21 And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, *being* a leper; for he was cut off from the house of the LORD: and Jotham his son *was* over the king's house, judging the people of the land.

22 ¶ Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write.

23 So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings; for they said, He *is* a leper: and Jotham his son reigned in his stead.

Chapter 27

1 Jotham reigning well prospereth. 5 He subdueth the Ammonites. 7 His reign. 9 Ahaz succeedeth him.



OTHAM *was* twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also *was* Jerushah, the daughter of Zadok.

2 And he did *that which was* right in the sight of the LORD, according to all that his father Uzziah did: howbeit he entered not into the temple of the LORD. And the people did yet corruptly.

3 He built the high gate of the house of the LORD, and on the wall of Ophel he built much.

4 Moreover he built cities in the mountains of Judah, and in the forests he built castles and towers.

5 ¶ He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. So much did the children of Ammon pay unto him, both the second year, and the third.

6 So Jotham became mighty, because he prepared his ways before the LORD his God.

7 ¶ Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they *are* written in the book of the kings of Israel and Judah.

8 He *was* five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

9 ¶ And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

1. The first part of the paper discusses the importance of the study of the history of the United States. It is argued that a knowledge of the past is essential for a full understanding of the present and for the development of a sound policy for the future. The author points out that the study of history is not only a means of acquiring knowledge, but also a means of developing the ability to think critically and to make sound judgments.

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Solomon's Downfall

BY NICHOLAS WLEUGHELS OR VLEUGHELS, AN ARTIST
OF BOTH THE FLEMISH AND FRENCH SCHOOLS,
DIRECTOR OF THE FRENCH ACADEMY,
DIED 1737.



"And the Lord was angry with Solomon because his heart was turned from the Lord."—I. Kings, 11, 9.

THUS the causes of dissatisfaction against Solomon increased in Israel. He burdened the people with taxation, and he disobeyed their religious law. A yet graver consequence soon followed. He was persuaded by several of his wives to permit them to worship their own gods, and afterwards he was led to join them in idolatry. The downfall of the chosen servant and friend of the Lord was thus complete.

"For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites." His apostasy may have been private at first; but later he displayed it before all his people. He built public altars to Chemosh, the Moabite god, and to Molech, the dread god of fire to whom were offered human sacrifices. These altars stood as landmarks upon the hills surrounding Jerusalem. Thus the wisdom of earth became foolishness; and the outworn, feeble, disheartened old king sank down into a grave of shame, crying out that all life was but vanity.





Chapter 28

1 Ahaz reigning very wickedly is greatly afflicted by the Syrians. 6 Judah being captivated by the Israelites is sent home by the counsel of Oded the prophet. 16 Ahaz sending for aid to Assyria is not helped thereby. 22 In his distress he groweth more idolatrous. 26 He dying, Hezekiah succeedeth him.

AH^AZ was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not *that which* was right in the sight of the LORD, like David his father:

2 For he walked in the ways of the kings of Israel, and made also molten images for Baalim.

3 Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel.

4 He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

5 Wherefore the LORD his God delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought *them* to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

6 ¶ For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, *which were* all valiant men; because they had forsaken the LORD God of their fathers.

7 And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah *that was* next to the king.

8 And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

9 But a prophet of the LORD was there, whose name was Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage *that* reacheth up unto heaven.

10 And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: *but are there* not with you, even with you, sins against the LORD your God?

11 Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the LORD *is* upon you.

12 Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war,

13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD *already*, ye intend to

add *more* to our sins and to our trespass; for our trespass is great, and *there is* fierce wrath against Israel.

14 So the armed men left the captives and the spoil before the princes and all the congregation.

15 And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, to their brethren: then they returned to Samaria.

16 ¶ At that time did king Ahaz send unto the kings of Assyria to help him.

17 For again the Edomites had come and smitten Judah, and carried away captives.

18 The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gedereth, and Shchocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there.

19 For the LORD brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the LORD.

20 And Tilgath-pilneser king of Assyria came unto him, and distressed him, but strengthened him not.

21 For Ahaz took away a portion *out* of the house of the LORD, and *out* of the house of the king, and of the princes, and gave *it* unto the king of Assyria: but he helped him not.

22 ¶ And in the time of his distress did he trespass yet more against the LORD: *this is that* king Ahaz.

23 For he sacrificed unto the gods of Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, *therefore* will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel.

24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem.

25 And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the LORD God of his fathers.

26 ¶ Now the rest of his acts and of all his ways, first and last, behold, they *are* written in the book of the kings of Judah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city, *even* in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.



The Prophecy to Jeroboam

BY B. PICART, A DUTCH ARTIST, DIED 1734.



"And Ahijah caught the new garment that was on him, and rent it in twelve pieces."—I. Kings, 11, 30.

IN SOLOMON'S degenerate old age there appeared at his court, a capable and energetic young man named Jeroboam. He was to be the chief figure in the next generation, the leader in that fatal division of Israel into two kingdoms, which made her an easy prey to her enemies. Jeroboam was of the tribe of Ephraim, the most powerful of the northern tribes, Judah's perpetual rival for supremacy. The youth was the son of one of Solomon's servants; but so capable did he prove, that Solomon set him as ruler over all of his tribe in Jerusalem.

One day as Jeroboam walked alone outside the city, he met Ahijah, the "prophet" of the ancient shrine of Shiloh. At sight of Jeroboam, Ahijah, who was wearing a new garment, rent this into twelve pieces, typical of the twelve tribes of Israel. He then handed the astonished youth ten of the fragments, prophesying that thus should Jeroboam rule over ten of Israel's tribes, that Solomon for his wickedness had deserved to lose all, yet because of David's goodness, his descendants should still be kings over their own tribe of Judah and the associated tribe of Benjamin.

News of this prophecy reached Solomon, but instead of rousing him to repentance it increased his stubborn folly. He sought to slay Jeroboam. So the young man fled, and dwelt in Egypt until Solomon's death.





Chapter 29

1 Hezekiah's good reign. 3 He restoreth religion. 5 He exhorteth the Levites. 12 They sanctify themselves, and cleanse the house of God. 20 Hezekiah offereth solemn sacrifices, wherein the Levites were more forward than the priests.

EZEKIAH began to reign *when he was* five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name *was* Abijah, the daughter of Zechariah.

2 And he did *that which was* right in the sight of the LORD, according to all that David his father had done.

3 ¶ He in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them.

4 And he brought in the priests and the Levites, and gathered them together into the east street,

5 And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy *place*.

6 For our fathers have trespassed, and done *that which was* evil in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and turned *their backs*.

7 Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy *place* unto the God of Israel.

8 Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes.

9 For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives *are* in captivity for this.

10 Now *it is* in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us.

11 My sons, be not now negligent: for the LORD hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense.

12 ¶ Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah:

13 And of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah:

14 And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah and Uzziel.

15 And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the LORD, to cleanse the house of the LORD.

16 And the priests went into the inner part of the house of the

LORD, to cleanse *it*, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took *it*, to carry *it* out abroad into the brook Kidron.

17 Now they began on the first *day* of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end.

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof.

19 Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they *are* before the altar of the LORD.

20 ¶ Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the LORD.

21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a sin offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer *them* on the altar of the LORD.

22 So they killed the bullocks, and the priests received the blood, and sprinkled *it* on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

23 And they brought forth the he goats *for* the sin offering before the king and the congregation; and they laid their hands upon them:

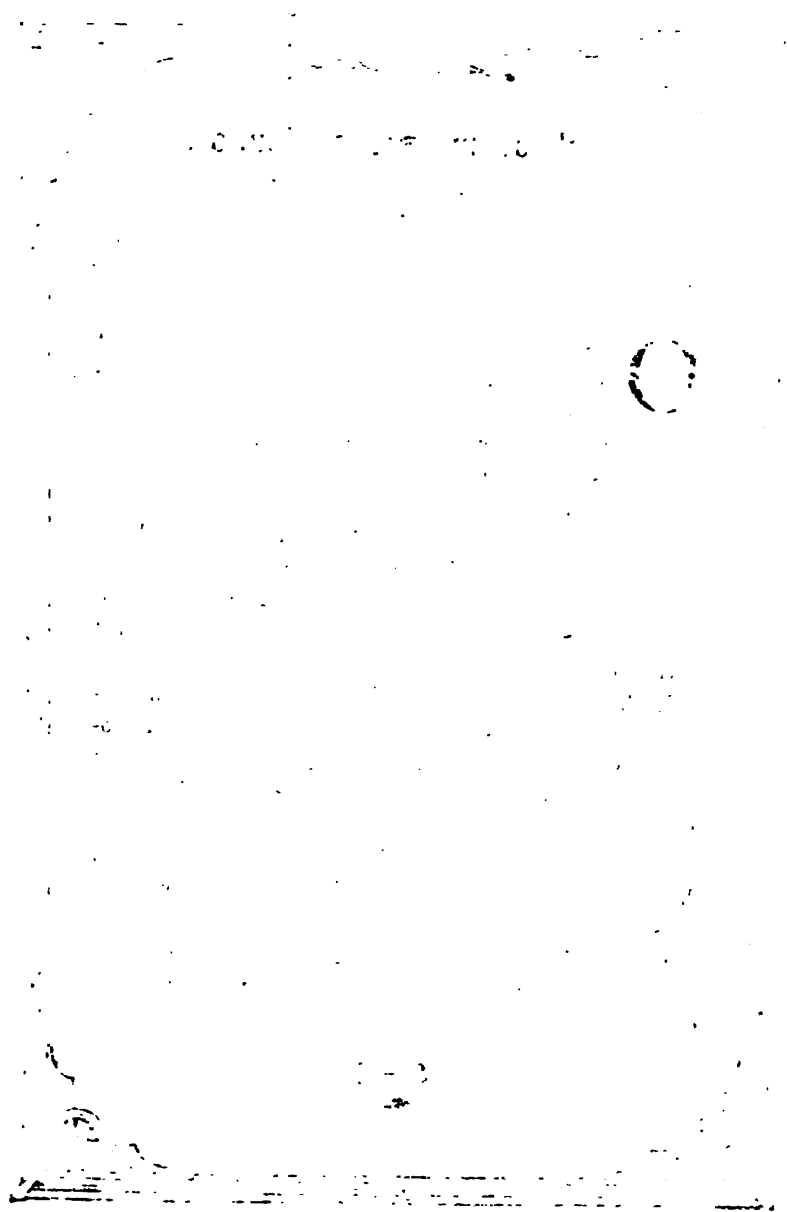
24 And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded *that* the burnt offering and the sin offering *should be made* for all Israel.

25 And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for *so was* the commandment of the LORD by his prophets.

26 And the Levites stood with the instruments of David, and the priests with the trumpets.

27 And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the LORD began *also* with the trumpets, and with the instruments *ordained* by David king of Israel.

28 And all the congregation worshipped, and the singers sang, and the trumpeters sounded; *and all this continued* until the burnt offering was finished.





Rehoboam Seeks Counsel

FROM A RECENT ENGLISH PRINT.



"But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him."—II. Chron., 10, 8.

ON SOLOMON'S death, he was succeeded without protest by his son, Rehoboam, whom the Bible calls young, as if in apology of his folly; for he was about forty when he was crowned. He had at once to face a serious difficulty. The people had grown much dissatisfied under Solomon. In his later years they had felt the yoke of his haughty kingship lie heavily upon them. They who had always been a free people, were now servants, groaning under heavy taxation. The warnings of the prophet Samuel, when he had urged the nation against having a king, were come sadly true.

Jeroboam the Ephraimite chieftain returned from his exile; and, under his lead, the people went to King Rehoboam, who was apparently visiting Ephraim's city of Shechem. They demanded redress for their grievances. The king took counsel of "the old men" his father's counsellors; and these urged him to satisfy the people, and thus win their love forever. Rehoboam listened; but then he sought the advice also of his own comrades, "the young men," with whom he had grown up. These were clamorous for a reign of earthly splendor and overbearing tyranny.





1

2

3

29 And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshipped.

30 Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

31 Then Hezekiah answered and said, Now ye have consecrated yourselves unto the LORD, come near and bring sacrifices and thank offerings into the house of the LORD. And the congregation brought in sacrifices and thank offerings; and as many as were of a free heart burnt offerings.

32 And the number of the burnt offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, and two hundred lambs: all these *were* for a burnt offering to the LORD.

33 And the consecrated things *were* six hundred oxen and three thousand sheep.

34 But the priests were too few, so that they could not flay all the burnt offerings: wherefore their brethren the Levites did help them, till the work was ended, and until the *other* priests had sanctified themselves: for the Levites *were* more upright in heart to sanctify themselves than the priests.

35 And also the burnt offerings *were* in abundance, with the fat of the peace offerings, and the drink offerings for *every* burnt offering. So the service of the house of the LORD was set in order.

36 And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was *done* suddenly.

Chapter 30

1 Hezekiah proclaimeth a solemn passover on the second month for Judah and Israel. 13 The assembly, having destroyed the altars of idolatry, keep the feast fourteen days. 27 The priests and Levites bless the people.

AND Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel.

2 For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month.

3 For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

4 And the thing pleased the king and all the congregation.

5 So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done *it* for a long time in *such sort* as it was written.

6 So the posts went with the letters from the king and his princes

throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria.

7 And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, *who* therefore gave them up to desolation, as ye see.

8 Now be ye not stiffnecked, as your fathers *were*, *but* yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that the fierceness of his wrath may turn away from you.

9 For if ye turn again unto the LORD, your brethren and your children *shall find* compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God *is* gracious and merciful, and will not turn away *his* face from you, if ye return unto him.

10 So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them.

11 Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem.

12 Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the LORD.

13 ¶ And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.

14 And they arose and took away the altars that *were* in Jerusalem, and all the altars for incense took they away, and cast *them* into the brook Kidron.

15 Then they killed the passover on the fourteenth *day* of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the LORD.

16 And they stood in their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, *which they received* of the hand of the Levites.

17 For *there were* many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one *that was* not clean, to sanctify *them* unto the LORD.

18 For a multitude of the people, *even* many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD pardon every one,

19 *That* prepareth his heart to seek God, the LORD God of his



Rehoboam Threatens Israel

BY HANS HOLBEIN. THE ORIGINAL IS IN THE STATE
HOUSE AT BASLE.

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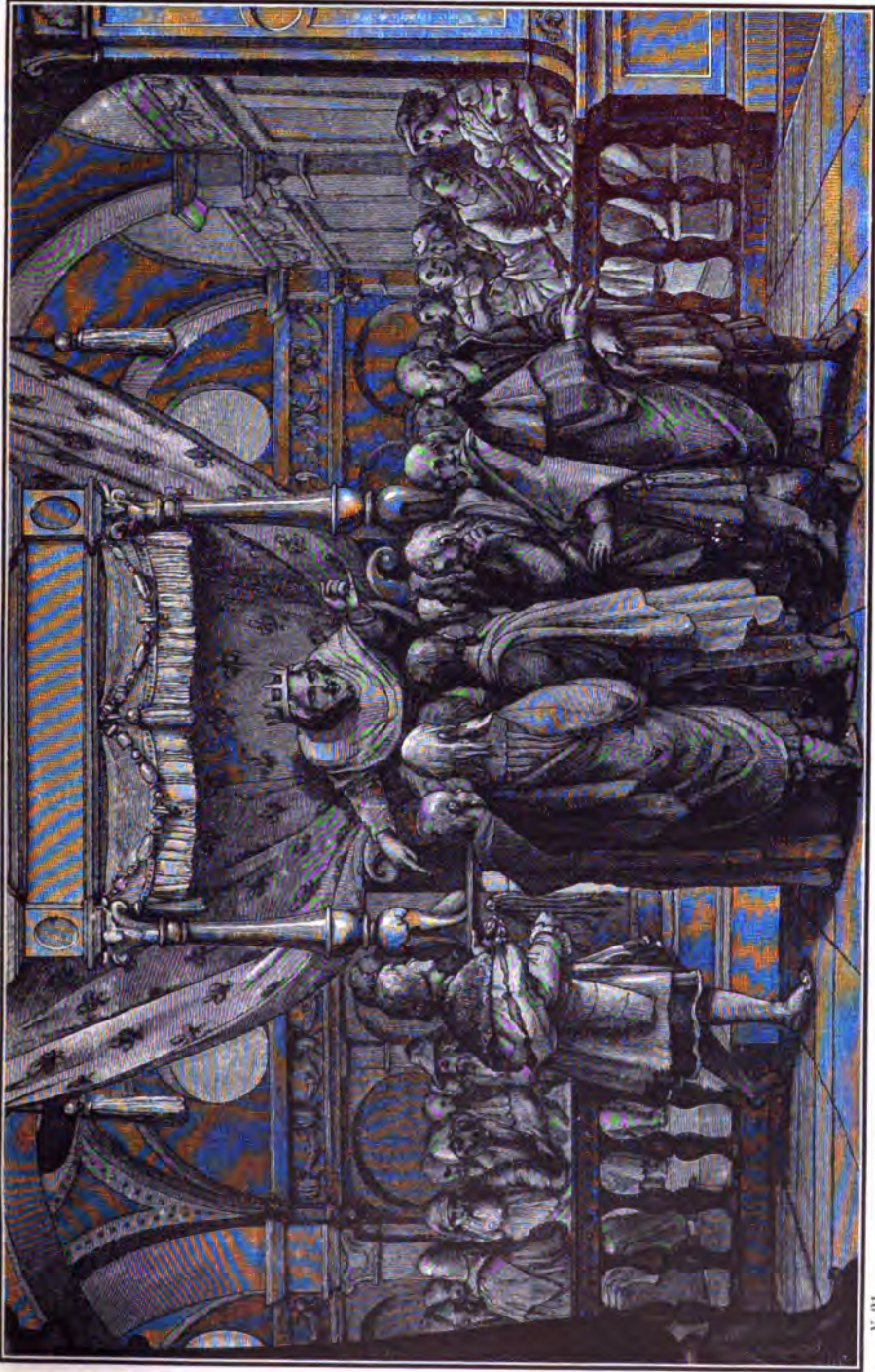
"My little finger shall be thicker than my father's loins."
—II. Chron., 10, 10.

KING REHOBAM took three days to decide what response he should give to the petition of his subjects. Unfortunately for himself and for Israel, he was a weak and heedless young man incapable of sound judgment or firm decision. He decided to adopt the counsel of the vain and empty-headed youths with whom he had been brought up. These haughty aristocrats, reared at Solomon's court in wealth and idleness and fancied superiority, had no conception of the real state of the nation, the power of the people or the strength of their resentment.

Following his comrades' advice, the king sent for the petitioners and thought to terrify them and the nation by his sternness. "My father," said he, "made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions."

More threats followed, especially that boast of the weight of his little finger, until the angered Israelites cried out their ancient call of rejection, "To your tents, O Israel!" And they added, "Now see to thine own house, David." That is, they withdrew from the kingdom; they declared that Rehoboam was no protector to them but only a grasping robber, relying on the might of his own tribe of Judah.





fathers, though *he be* not *cleansed* according to the purification of the sanctuary.

20 And the LORD hearkened to Hezekiah, and healed the people.

21 And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, *singing* with loud instruments unto the LORD.

22 And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace offerings, and making confession to the LORD God of their fathers.

23 And the whole assembly took counsel to keep other seven days: and they kept *other* seven days with gladness.

24 For Hezekiah king of Judah did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves.

25 And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.

26 So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel *there was* not the like in Jerusalem.

27 ¶ Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came *up* to his holy dwelling place, *even* unto heaven.

Chapter 31

1 The people are forward in destroying idolatry. 2 Hezekiah ordereth the courses of the priests and Levites, and provideth for their work and maintenance. 5 The people's forwardness in offerings and tithes. 11 Hezekiah appointeth officers to dispose of the tithes. 20 The sincerity of Hezekiah.

NOW when all this was finished, all Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities.

2 ¶ And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD.

3 *He appointed* also the king's portion of his substance for the burnt offerings, *to wit*, for the morning and evening burnt offerings,

and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as *it is* written in the law of the LORD.

4 Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the LORD.

5 ¶ And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all *things* brought they in abundantly.

6 And *concerning* the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the LORD their God, and laid *them* by heaps.

7 In the third month they began to lay the foundation of the heaps, and finished *them* in the seventh month.

8 And when Hezekiah and the princes came and saw the heaps, they blessed the LORD, and his people Israel.

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.

10 And Azariah the chief priest of the house of Zadok answered him, and said, Since *the people* began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty: for the LORD hath blessed his people; and that which is left *is* this great store.

11 ¶ Then Hezekiah commanded to prepare chambers in the house of the LORD; and they prepared *them*,

12 And brought in the offerings and the tithes and the dedicated *things* faithfully: over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next.

13 And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad; and Eliel, and Ismachiah, and Mahath, and Benaiah, *were* overseers under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God.

14 And Kore the son of Imnah the Levite, the porter toward the east, *was* over the freewill offerings of God, to distribute the oblations of the LORD, and the most holy things.

15 And next him *were* Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in *their* set office, to give to their brethren by courses, as well to the great as to the small:

16 Beside their genealogy of males, from three years old and upward, *even* unto every one that entereth into the house of the LORD, his daily portion for their service in their charges according to their courses:





Jeroboam Crowned

FROM THE SERIES BY JULIUS SCHNORR.

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"Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem."—I. Kings, 12, 18.

THE folly of King Rehoboam led him to underestimate both the anger of his people and their courage. He remained in the northern land, where apparently he had received the petition; and he sent his tax-collector among the people there, demanding payments as usual. The response was prompt and defiant; the collector was slain. The whole ten northern tribes rose in rebellion, looking to Jeroboam as their leader. They crowned him as king over a new kingdom, the northern kingdom which was henceforth known as Israel, while the southern mountaineers who clung to the descendants of David took for their land another name, the same with which David had been first crowned at Hebron. Theirs was the Kingdom of Judah. Never again were Judah and Israel united into one.

Rehoboam fled from the northland and from this rival king, Jeroboam, in fury. He summoned all the forces of Judah to punish the insurgents. But a prophet stayed him with a solemn warning from the Lord. "This thing is from me," was God's word. The decree was accepted; the army dispersed. After this Rehoboam plunged into dissipation and worshipped idols. A huge army came out of Egypt against him, ravaged Judah, and was only turned back from Jerusalem itself by the payment of a huge ransom. All the riches of the Temple were surrendered to the invaders.



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17 Both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges by their courses;

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office they sanctified themselves in holiness:

19 Also of the sons of Aaron the priests, *which were* in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions *all the males among the priests,* and to all that were reckoned by genealogies among the Levites.

20 ¶ And thus did Hezekiah throughout all Judah, and wrought *that which was* good and right and truth before the LORD his God.

21 And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did *it* with all his heart, and prospered.

Chapter 32

1 Sennacherib invading Judah, Hezekiah fortifieth himself, and encourageth his people. 9 Against the blasphemies of Sennacherib, by message and letters, Hezekiah and Isaiah pray. 21 An angel destroyeth the host of the Assyrians, to the glory of Hezekiah. 24 Hezekiah praying in his sickness, God giveth him a sign of recovery. 25 He waxing proud is humbled by God. 27 His wealth and works. 31 His error in the ambassage of Babylon. 32 He dying, Manasseh succeedeth him.

AFTER these things, and the establishment¹ thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself.

2 And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem,

3 He took counsel with his princes and his mighty men to stop the waters of the fountains which *were* without the city: and they did help him.

4 So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

5 Also he strengthened himself, and built up all the wall that was broken, and raised *it* up to the towers, and another wall without, and repaired Millo *in* the city of David, and made darts and shields in abundance.

6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them, saying,

7 Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that *is* with him: for *there* be more with us than with him:

8 With him *is* an arm of flesh; but with us *is* the LORD our God

¹The Revised Version says "and this faithfulness."

to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.

9 ¶ After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he *himself laid siege* against Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that *were* at Jerusalem, saying,

10 Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the siege in Jerusalem?

11 Doth not Hezekiah persuade you to give yourselves to die by famine and by thirst, saying, The LORD our God shall deliver us out of the hand of the king of Assyria?

12 Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?

13 Know ye not what I and my fathers have done unto all the people of *other* lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?

14 Who *was there* among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?

15 Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?

16 And his servants spake yet *more* against the LORD God, and against his servant Hezekiah.

17 He wrote also letters to rail on the LORD God of Israel, and to speak against him, saying, As the gods of the nations of *other* lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

18 Then they cried with a loud voice in the Jews' speech unto the people of Jerusalem that *were* on the wall, to affright them, and to trouble them; that they might take the city.

19 And they spake against the God of Jerusalem, as against the gods of the people of the earth, *which were* the work of the hands of man.

20 And for this *cause* Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.

21 ¶ And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword.

22 Thus the LORD saved Hezekiah and the inhabitants of Jerusalem





Jeroboam's Altar Cracks

BY OTTMAR ELLIGER THE YOUNGER, A DUTCH ARTIST,
DIED 1732.

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"And he cried against the altar in the word of the Lord, and said, O altar, altar, thus saith the Lord."—I. Kings, 13, 2.

MEANWHILE the kingdom of Israel, the northern land, had been plunged into an apostasy even worse than that of Judah. The northern king, Jeroboam, was a strong and worldly-wise, but not a God-fearing man. He saw that so long as his people went up to Jerusalem to worship at the Temple, they would remain somewhat under Judah's influence and control. Therefore he resolved to break with the old faith altogether. He deprived the Levites of their lands and homes, so that most of them fled to Judah. Then he set up shrines for idols, golden calves, such as Israel had worshipped in Moses' time; and he welcomed strange priests, especially the worshippers of Baal, among the Israelites.

At Beth-el which had once been a centre of the worship of the true God, he built an altar, and sacrificed to his golden calf. In the midst of the ceremony, a prophet from Judah, cried out against Jeroboam and his altar, foretelling the vengeance of God. The undaunted king reached out his hand to seize the intruder; but at once his hand was paralyzed, and his altar split from top to bottom, so that the sacrificial ashes fell down upon the ground.





from the hand of Sennacherib the king of Assyria, and from the hand of all *other*, and guided them on every side.

23 And many brought gifts unto the LORD to Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth.

24 ¶ In those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he gave him a sign.

25 But Hezekiah rendered not again according to the benefit *done* unto him; for his heart was lifted up; therefore there was wrath upon him, and upon Judah and Jerusalem.

26 Notwithstanding Hezekiah humbled himself for the pride of his heart, *both* he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah.

27 ¶ And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels;

28 Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.

29 Moreover he provided him cities, and possessions of flocks and herds in abundance; for God had given him substance very much.

30 This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.

31 ¶ Howbeit in *the business* of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was *done* in the land, God left him, to try him, that he might know all *that was* in his heart.

32 ¶ Now the rest of the acts of Hezekiah, and his goodness, behold, they *are* written in the vision of Isaiah the prophet, the son of Amoz, and in the book of the kings of Judah and Israel.

33 And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David; and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead.

Chapter 33

1 Manasseh's wicked reign. 3 He setteth up idolatry, and would not be admonished. 11 He is carried into Babylon. 12 Upon his prayer to God he is released, and putteth down idolatry. 18 His acts. 20 He dying, Amon succeedeth him. 21 Amon reigning wickedly is slain by his servants. 25 The murderers being slain, Josiah succeedeth him.



ANASSEH was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem:

2 But did *that which* was evil in the sight of the LORD, like unto the abominations of the heathen, whom the LORD had cast out before the children of Israel.

3 ¶ For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them.

4 Also he built altars in the house of the LORD, whereof the LORD had said, In Jerusalem shall my name be for ever.

5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

6 And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger.

7 And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever:

8 Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses.

9 So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the LORD had destroyed before the children of Israel.

10 And the LORD spake to Manasseh, and to his people: but they would not hearken.

11 ¶ Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns,¹ and bound him with fetters, and carried him to Babylon.

12 And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers.

13 And prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he *was* God.

14 Now after this he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fishgate, and compassed about Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

15 And he took away the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast *them* out of the city.

16 And he repaired the altar of the LORD, and sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the LORD God of Israel.

¹The Revised Version says "in chains."



The Prophet Punished

BY JAMES NORTHCOTE, R. A., AN ENGLISH ARTIST OF
THE EIGHTEENTH CENTURY

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*"And he went and found his carcase cast in the way,
and the ass and the lion standing by the carcase."—I. Kings,
13, 28.*

KING JEROBOAM entreated mercy, and his paralysis was removed. Then he begged the prophet to come to his palace for a reward. But the prophet answered that he was forbidden by God to touch food or drink in this wicked land of Israel; he must go back at once to Judah. He set out; but another prophet, a friend of Jeroboam, lured the man of Judah back with false words, pretending that he also had a revelation from God, summoning the Judahite to eat and rest. So the prophet of Judah disobeyed God, and sat and feasted in Israel. Then he started home, riding comfortably upon an ass.

For his disobedience, "a lion met him by the way and slew him." The punishment was meant as a warning to all men, so the lion stood still beside the body, and the ass stood waiting there also, and the lying prophet who had betrayed the unfortunate Judahite to his doom, was moved by God to follow and seek his guest. He came upon the lion and the ass waiting by the dead body. Thus all Israel learned what had passed; and the lying prophet and his sons buried the prophet of Judah, saying, "Alas, my brother." Yet King Jeroboam "returned not from his evil way."





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17 Nevertheless the people did sacrifice still in the high places, *yet* unto the LORD their God only.

18 ¶ Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the LORD God of Israel, behold, they *are written* in the book of the kings of Israel.

19 His prayer also, and *how God* was intreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled: behold, they *are written* among the sayings of the seers.

20 ¶ So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

21 ¶ Amon *was* two and twenty years old when he began to reign, and reigned two years in Jerusalem.

22 But he did *that which was* evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them;

23 And humbled not himself before the LORD, as Manasseh his father had humbled himself; but Amon trespassed more and more.

24 And his servants conspired against him, and slew him in his own house.

25 ¶ But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

Chapter 34

1 Josiah's good reign. 3 He destroyeth idolatry. 8 He taketh order for the repair of the temple. 14 Hilkiah having found a book of the law, Josiah sendeth to Huldah to inquire of the Lord. 23 Huldah prophesieth the destruction of Jerusalem, but respite thereof in Josiah's time. 29 Josiah, causing it to be read in a solemn assembly, reneweth the covenant with God.

JOSIAH *was* eight years old when he began to reign, and he reigned in Jerusalem one and thirty years.

2 And he did *that which was* right in the sight of the LORD, and walked in the ways of David his father, and declined *neither* to the right hand nor to the left.

3 ¶ For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places and the groves, and the carved images, and the molten images.

4 And they brake down the altars of Baalim in his presence; and the images, that *were* on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of *them*, and strowed *it* upon the graves of them that had sacrificed unto them.

5 And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

6 And *so did he* in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks round about.¹

7 And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel he returned to Jerusalem.

8 ¶ Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.

9 And when they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.

10 And they put *it* in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house;

11 Even to the artificers and builders gave they *it*, to buy hewn stone, and timber for couplings, and to floor the houses which the kings of Judah had destroyed.

12 And the men did the work faithfully: and the overseers of them *were* Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set *it* forward; and *other of* the Levites, all that could skill of instruments of musick.

13 Also *they were* over the bearers of burdens, and *were* overseers of all that wrought the work in any manner of service; and of the Levites *there were* scribes, and officers, and porters.

14 ¶ And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest found a book of the law of the LORD *given by* Moses.

15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan.

16 And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed to thy servants, they do *it*.

17 And they have gathered together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

18 Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read it before the king.

19 And it came to pass, when the king had heard the words of the law, that he rent his clothes.

¹The Revised Version says "in their ruins round about."

Code de l'administration

Le Code de l'administration est un recueil de lois qui ont pour objet de régler l'organisation et le fonctionnement de l'administration publique. Il est divisé en plusieurs livres, qui traitent de différents aspects de l'administration, tels que l'organisation des services, le recrutement des fonctionnaires, le régime des finances, etc.

Le premier livre du Code de l'administration est consacré à l'organisation des services. Il définit les différents types de services, leur hiérarchie, leurs attributions, etc. Le deuxième livre traite du recrutement des fonctionnaires. Il établit les conditions d'admission, les concours, les grades, etc. Le troisième livre est consacré au régime des finances. Il définit les différents types de dépenses, les modalités de leur paiement, etc.

Le Code de l'administration est un texte fondamental pour l'administration publique. Il permet de connaître les règles qui régissent l'administration et de contrôler son fonctionnement. Il est également un outil précieux pour les fonctionnaires, qui doivent connaître les règles qui leur sont applicables.

Paris, le 1er janvier 1900.



Jeroboam's Wife Rebuked

BY G. GRENVILLE MANTON, A CONTEMPORARY
ENGLISH ARTIST.



"Arise thou therefore, get thee to thine own house: and when thy feet enter into the city, the child shall die."—I. Kings, 14, 12.

OF THE softer side of King Jeroboam's life only one picture has come down to us. His little son was seized of a fever and lay close to death. Jeroboam in his sorrow, had no faith in the help of his own gods of gold, but bethought him of Ahijah the prophet of the true God, who had foretold his kingship. Knowing that he would now be despised by Ahijah for his sins, he did not himself seek the prophet, but bade his wife go, wearing a disguise so she would not be known as his, and thus entreat the aid of the prophet.

Ahijah, so old now that he was blind, received the disguised queen within the shrine of Shiloh. He had no need of eyes; for God had forewarned him not only who the woman was, but what he must say to her. He called her to him: "Come in thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings." Heavily indeed they must have fallen on that mother's heart. Her child was to die. Furthermore, because of her husband's sins, this child alone of all their race was to die in peace; the rest should perish all amid strife and battle and disaster; and the race should be extinguished forever.





20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying,

21 Go, inquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great *is* the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book.

22 And Hilkiah, and *they* that the king *had appointed*, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasrah, keeper of the wardrobe; (now she dwelt in Jerusalem in the college:¹) and they spake to her to that *effect*.

23 ¶ And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me,

24 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curses that are written in the book which they have read before the king of Judah:

25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

26 And as for the king of Judah, who sent you to inquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel *concerning* the words which thou hast heard;

27 Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard *thee* also, saith the LORD.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

29 ¶ Then the king sent and gathered together all the elders of Judah and Jerusalem.

30 And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the LORD.

31 And the king stood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.

¹Or "second quarter" of the city.

32 And he caused all that were present in Jerusalem and Benjamin to stand *to it*. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

33 And Josiah took away all the abominations out of all the countries that *pertained* to the children of Israel, and made all that were present in Israel to serve, *even* to serve the LORD their God. And all his days they departed not from following the LORD, the God of their fathers.

Chapter 35

1 Josiah keepeth a most solemn passover. 20 He, provoking Pharaoh-necho, is slain at Megiddo. 25 Lamentations for Josiah.



OREOVER Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the fourteenth *day* of the first month.

2 And he set the priests in their charges, and encouraged them to the service of the house of the LORD,

3 And said unto the Levites that taught all Israel, which were holy unto the LORD, Put the holy ark in the house which Solomon the son of David king of Israel did build; *it shall not be* a burden upon *your* shoulders: serve now the LORD your God, and his people Israel,

4 And prepare *yourselves* by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son.

5 And stand in the holy *place* according to the divisions of the families of the fathers of your brethren the people, and *after* the division of the families of the Levites.

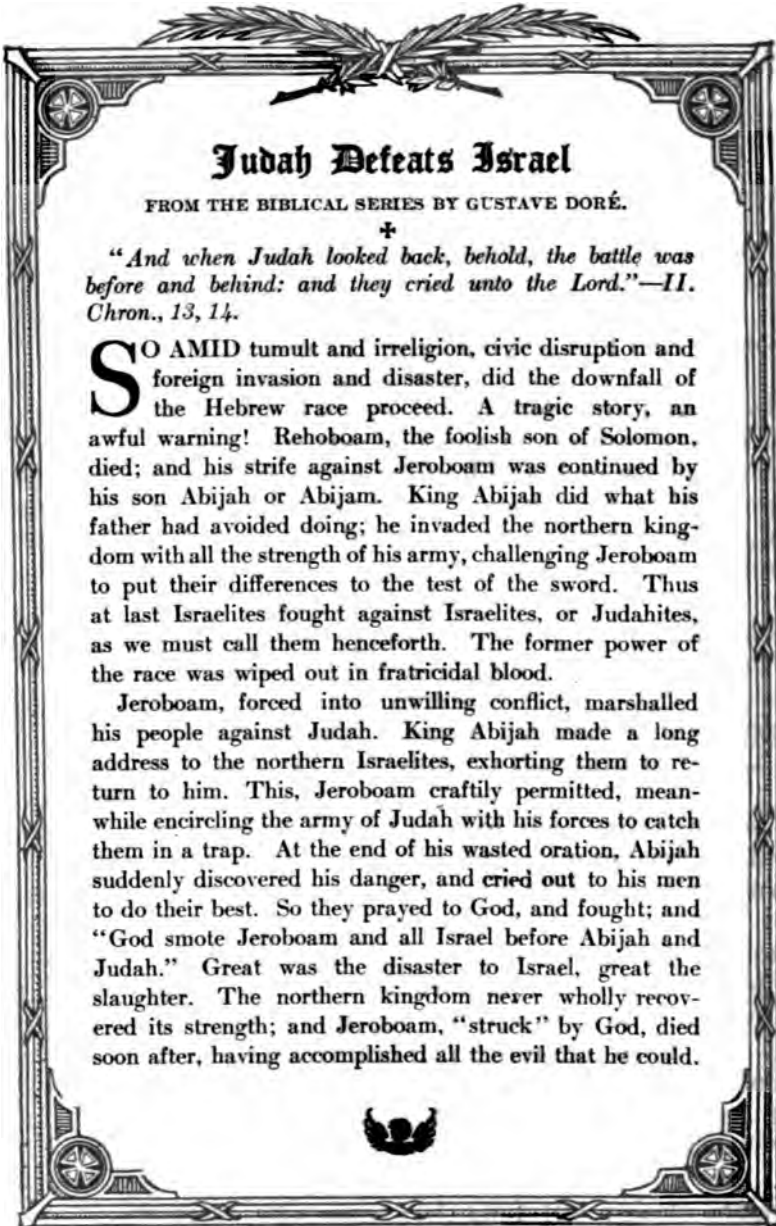
6 So kill the passover, and sanctify yourselves, and prepare your brethren, that *they* may do according to the word of the LORD by the hand of Moses.

7 And Josiah gave to the people, of the flocks, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these *were* of the king's substance.

8 And his princes gave willingly unto the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the passover offering two thousand and six hundred *small cattle*, and three hundred oxen.

9 Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave unto the Levites for passover offerings five thousand *small cattle*, and five hundred oxen.

10 So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment.



Judah Defeats Israel

FROM THE BIBLICAL SERIES BY GUSTAVE DORÉ.



"And when Judah looked back, behold, the battle was before and behind: and they cried unto the Lord."—II. Chron., 13, 14.

SO AMID tumult and irreligion, civic disruption and foreign invasion and disaster, did the downfall of the Hebrew race proceed. A tragic story, an awful warning! Rehoboam, the foolish son of Solomon, died; and his strife against Jeroboam was continued by his son Abijah or Abijam. King Abijah did what his father had avoided doing; he invaded the northern kingdom with all the strength of his army, challenging Jeroboam to put their differences to the test of the sword. Thus at last Israelites fought against Israelites, or Judahites, as we must call them henceforth. The former power of the race was wiped out in fratricidal blood.

Jeroboam, forced into unwilling conflict, marshalled his people against Judah. King Abijah made a long address to the northern Israelites, exhorting them to return to him. This, Jeroboam craftily permitted, meanwhile encircling the army of Judah with his forces to catch them in a trap. At the end of his wasted oration, Abijah suddenly discovered his danger, and cried out to his men to do their best. So they prayed to God, and fought; and "God smote Jeroboam and all Israel before Abijah and Judah." Great was the disaster to Israel, great the slaughter. The northern kingdom never wholly recovered its strength; and Jeroboam, "struck" by God, died soon after, having accomplished all the evil that he could.





11 And they killed the passover, and the priests sprinkled *the blood* from their hands, and the Levites flayed *them*.

12 And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as *it is* written in the book of Moses. And so *did they* with the oxen.

13 And they roasted the passover with fire according to the ordinance: but the *other* holy offerings sod they in pots, and in caldrons, and in pans, and divided *them* speedily among all the people.

14 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron *were busied* in offering of burnt offerings and the fat until night; therefore the Levites prepared for themselves and for the priests the sons of Aaron.

15 And the singers the sons of Asaph *were* in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters *waited* at every gate; they might not depart from their service: for their brethren the Levites prepared for them.

16 So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the LORD, according to the commandment of king Josiah.

17 And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days.

18 And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josiah was this passover kept.

20 ¶ After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out against him.

21 But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? *I come* not against thee this day, but against the house wherewith I have war: for God commanded me to make haste: forbear thee from *meddling with* God, who *is* with me, that he destroy thee not.

22 Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

23 And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded.

24 His servants therefore took him out of that chariot, and put

him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in *one of the sepulchres of his fathers*. And all Judah and Jerusalem mourned for Josiah.

25 ¶ And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they *are written in the lamentations*.

26 Now the rest of the acts of Josiah, and his goodness, according to *that which was written in the law of the LORD*,

27 And his deeds, first and last, behold, they *are written in the book of the kings of Israel and Judah*.

Chapter 36

1 Jehoahaz succeeding is deposed by Pharaoh, and carried into Egypt. 5 Jehoiakim reigning ill is carried bound into Babylon. 9 Jehoiachin succeeding reigneth ill, and is brought into Babylon. 11 Zedekiah succeeding reigneth ill, and despiseth the prophets, and rebelleth against Nebuchadnezzar. 14 Jerusalem, for the sins of the priests and people, is wholly destroyed. 22 The proclamation of Cyrus.



HEN the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.

2 Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

3 And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver and a talent of gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

5 ¶ Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did *that which was evil in the sight of the LORD his God*.

6 Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon.

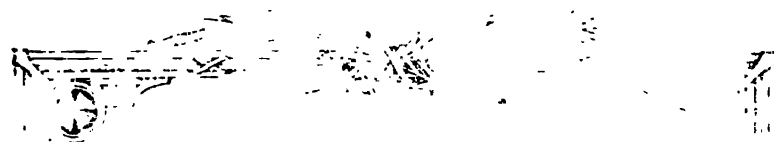
7 Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

8 Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they *are written in the book of the kings of Israel and Judah*: and Jehoiachin his son reigned in his stead.

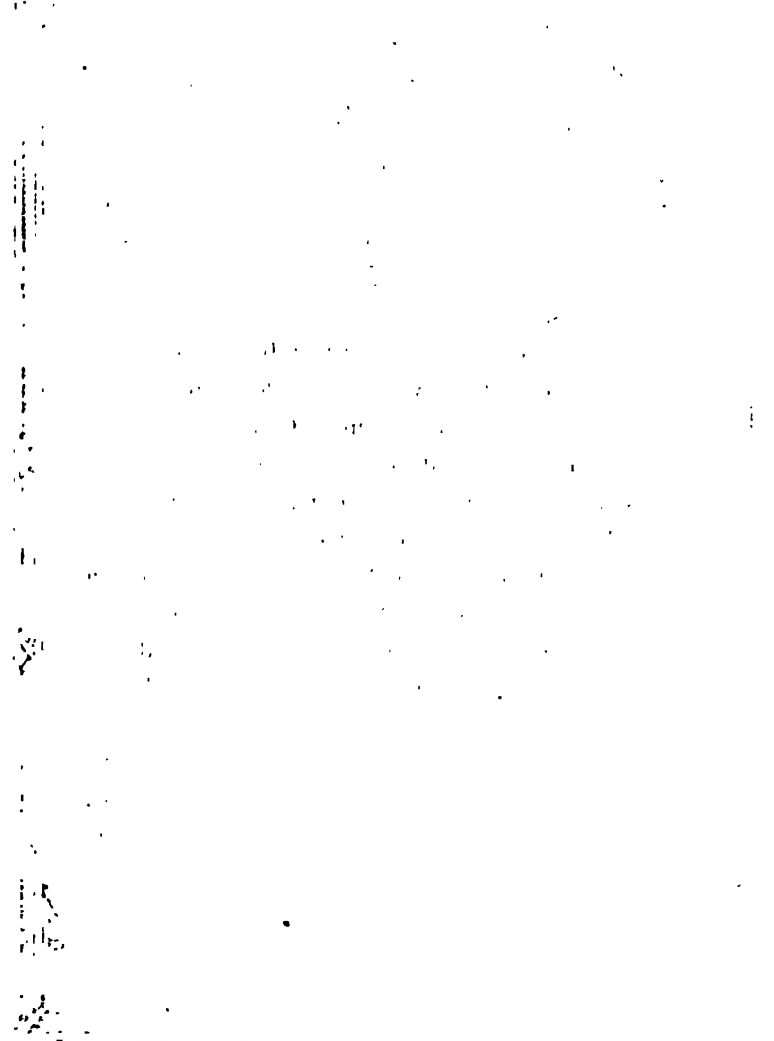
9 ¶ Jehoiachin *was* eight¹ years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did *that which was evil in the sight of the LORD*.

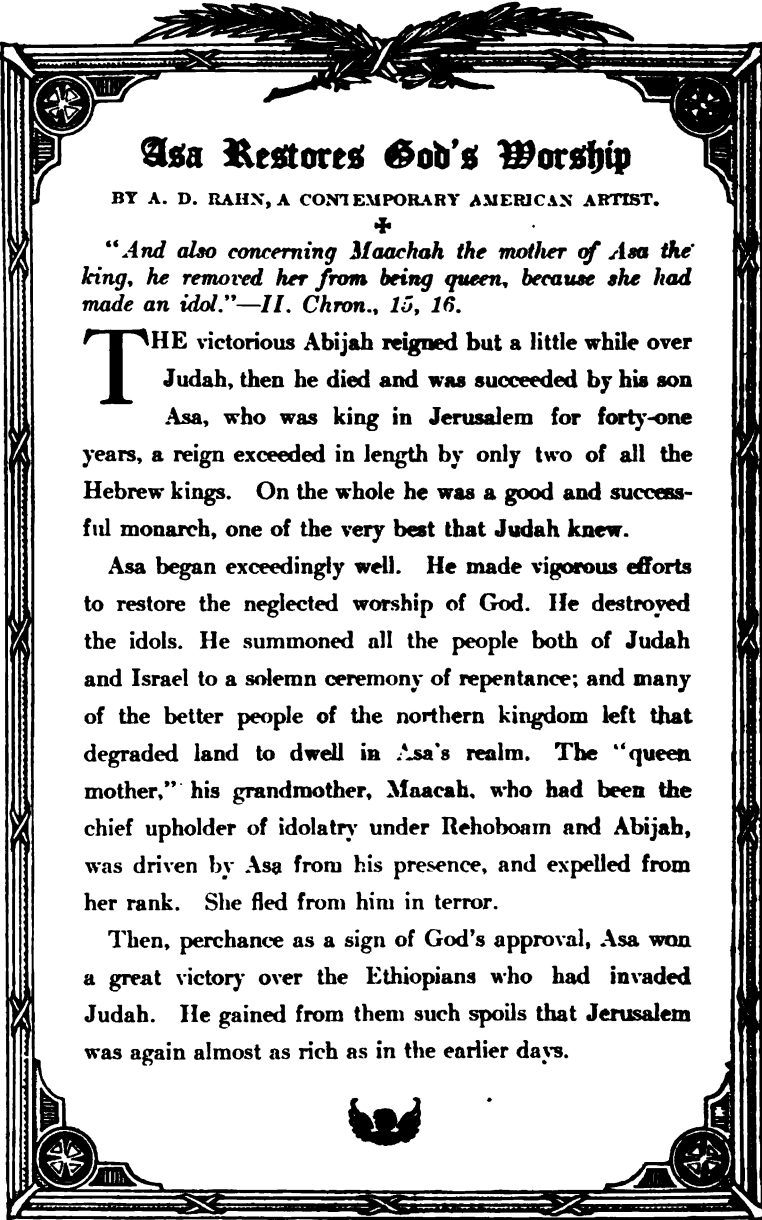
10 And when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of the house of the LORD, and made Zedekiah his brother king over Judah and Jerusalem.

¹In II. Kings 24, 8 this age is given as eighteen.



quinta. 12. e. 1. 9. e. 10. e. 11. e.





Asa Restores God's Worship

BY A. D. RAHN, A CONTEMPORARY AMERICAN ARTIST.

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"And also concerning Maachah the mother of Asa the king, he removed her from being queen, because she had made an idol."—II. Chron., 15, 16.

THE victorious Abijah reigned but a little while over Judah, then he died and was succeeded by his son Asa, who was king in Jerusalem for forty-one years, a reign exceeded in length by only two of all the Hebrew kings. On the whole he was a good and successful monarch, one of the very best that Judah knew.

Asa began exceedingly well. He made vigorous efforts to restore the neglected worship of God. He destroyed the idols. He summoned all the people both of Judah and Israel to a solemn ceremony of repentance; and many of the better people of the northern kingdom left that degraded land to dwell in Asa's realm. The "queen mother," his grandmother, Maacah, who had been the chief upholder of idolatry under Rehoboam and Abijah, was driven by Asa from his presence, and expelled from her rank. She fled from him in terror.

Then, perchance as a sign of God's approval, Asa won a great victory over the Ethiopians who had invaded Judah. He gained from them such spoils that Jerusalem was again almost as rich as in the earlier days.





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11 ¶ Zedekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

12 And he did *that which was* evil in the sight of the LORD his God, *and* humbled not himself before Jeremiah the prophet *speaking* from the mouth of the LORD.

13 And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel.

14 ¶ Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem.

15 And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place:

16 But they mocked the messengers of God, and despised his words, and misused¹ his prophets, until the wrath of the LORD arose against his people, till *there was* no remedy.

17 Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand.

18 And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all *these* he brought to Babylon.

19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:

21 To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: *for* as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

22 ¶ Now in the first year of Cyrus king of Persia, that the word of the LORD *spoken* by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

23 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which *is* in Judah. Who *is there* among you of all his people? The LORD his God *be* with him, and let him go up.

¹The Revised Version alters "misused" to "scoffed at."

Introduction to the Book of Ezra

The Book of Ezra is a natural continuation of those of Chronicles, and has apparently been put together by the same compiler. Hebrew tradition ascribes its authorship to Ezra himself, "a ready scribe." While this can not be correct as applied to the entire book, yet in some passages Ezra's words are given in the first person, as though spoken directly. Evidently, the editor or chronicler has incorporated the personal memoirs of Ezra, which constitute a source of first-class historical information. This is especially important, since the chronicler himself lived at a later time. In addition to these memoirs he used a series of documents containing the correspondence of the Persian Kings, which were written in Aramaic, which was the diplomatic language of the Persian court for its official business in Syria, Palestine and Egypt.

The book is divided into two parts. The six opening chapters tell of the first return of some portion of the Jews from their Babylonian captivity. This migration occurred in 537-6 B.C. under the direction of Sheshbazzar. Whether he was the same as Zerubbabel, who is afterward mentioned as the active leader, or whether Zurubbabel was his nephew, at any rate he was a descendant of the former kings of Judah. Cyrus had made him Persian governor of the province Judea. The return of these exiles seems to have been actuated largely by religious motives; and the chief effort of the colonists was devoted at first to the rebuilding of the Temple. But untoward circumstances and the opposition of hostile neighbors delayed this work for many years. Under the influence of the prophets Haggai and Zechariah it was taken up again, and the temple was completed in 516 B.C.

After this there is in the book an unnoted gap of time during which sixty years elapse; and chapter seven begins the personal experiences of Ezra. Eighty years after the first migration Ezra led a second host of the Jews back to their native land. Under his guidance a vigorous religious reformation was inaugurated.



Zimri's Fate

BY A. D. RAHN, A CONTEMPORARY AMERICAN ARTIST.

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*"And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died."—
I. Kings, 16, 18.*

ONLY one sin is recorded against the good king Asa. When his savage enemies of the kingdom of Israel threatened him, he hired the Syrians from the north to attack them; and when a prophet reproved him for not trusting instead to God and to his own strength, Asa, grown irritable with age, cast the prophet into prison. Therefore God afflicted the king with disease, until he died.

Meanwhile the tumults of Israel presented a sad contrast to Judah's peace. Jeroboam died; his son was slain by treacherous plotters, and his entire family wiped out. The murderer usurped the throne. Against him the Syrians warred, urged on by King Asa; and thus Israel was laid desolate. The son of this usurper was also slain by conspirators, murdered during a drunken revel. His family and all his friends were exterminated; and various savage chieftains fought among themselves for sovereignty over their bleeding and despairing country.

During one week Zimri, the late king's actual murderer, held the royal palace against all comers. Then it was stormed by a rival general, Omri. Zimri, in fury and despair, himself set fire to the palace, and perished, fighting amid the flames.





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Ezra

Chapter 1

1 The proclamation of Cyrus for the building of the temple. 5 The people provide for their return. 7 Cyrus restoreth the vessels of the temple to Sheshbazzar.



NOW in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

2 Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which *is* in Judah.

3 Who *is there* among you of all his people? his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house of the LORD God of Israel, (he *is* the God,) which *is* in Jerusalem.

4 And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that *is* in Jerusalem.

5 ¶ Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all *them* whose spirit God had raised, to go up to build the house of the LORD which *is* in Jerusalem.

6 And all they that *were* about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all *that* was willingly offered.

7 ¶ Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.

9 And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,

10 Thirty basons of gold, silver basons of a second sort four hundred and ten, and other vessels a thousand.

11 All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar¹ bring up² with them of the captivity that were brought up from Babylon unto Jerusalem.

Chapter 2

1 The number that return of the people, 36 of the priests, 40 of the Levites, 43 of the Nethinims, 55 of Solomon's servants, 62 of the priests which could not shew their pedigree. 64 The whole number of them, with their substance. 68 Their oblations.

NOW these are the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;³

2 Which came with Zerubbabel: Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mizpar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel:

3 The children of Parosh, two thousand an hundred seventy and two.

4 The children of Shephatiah, three hundred seventy and two.

5 The children of Arah, seven hundred seventy and five.

6 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand eight hundred and twelve.

7 The children of Elam, a thousand two hundred fifty and four.

8 The children of Zattu, nine hundred forty and five.

9 The children of Zaccai, seven hundred and threescore.

10 The children of Bani, six hundred forty and two.

11 The children of Bebai, six hundred twenty and three.

12 The children of Azgad, a thousand two hundred twenty and two.

13 The children of Adonikam, six hundred sixty and six.

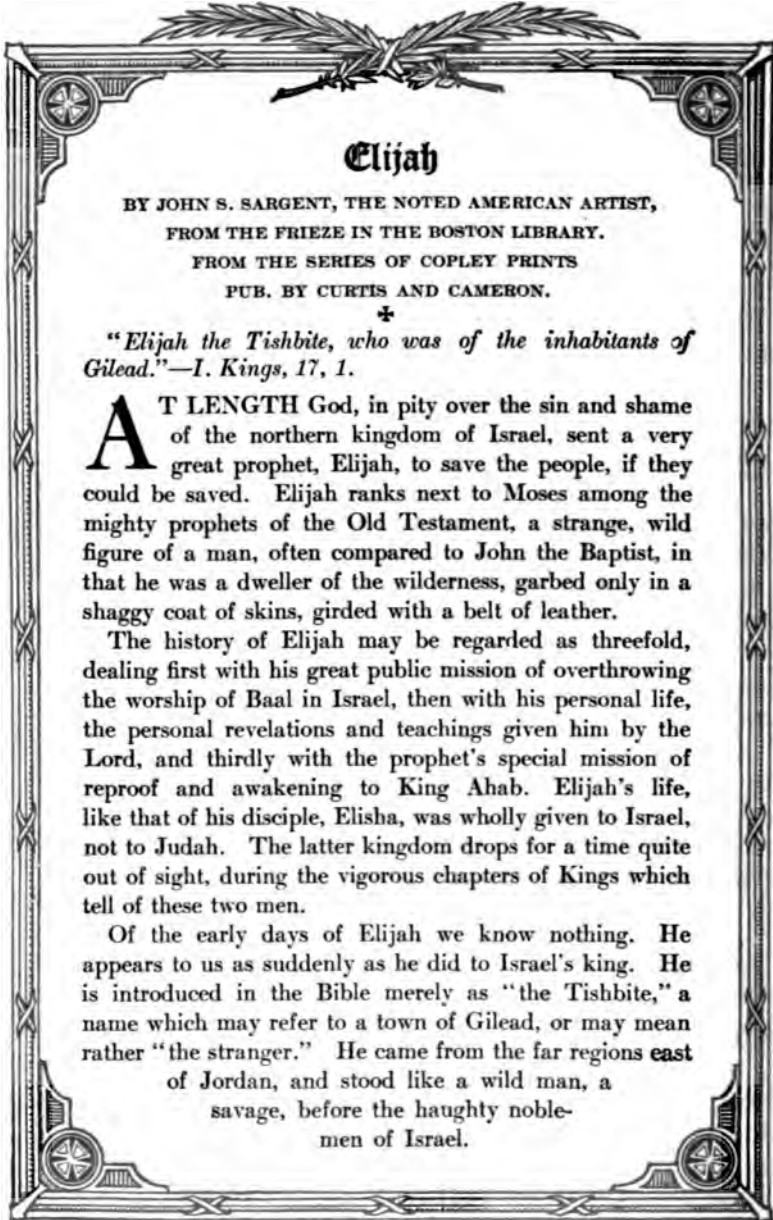
14 The children of Bigvai, two thousand fifty and six.

15 The children of Adin, four hundred fifty and four.

16 The children of Ater of Hezekiah, ninety and eight.

17 The children of Bezai, three hundred twenty and three.

¹Sheshbazzar has been identified with Zerubbabel; more probably he was the latter's uncle. ²The Revised Version places a comma after "up," and continues, "when they of the captivity were" etc. ³The list that follows is the same as that given in Nehemiah 7.



Elijah

BY JOHN S. SARGENT, THE NOTED AMERICAN ARTIST,
FROM THE FRIEZE IN THE BOSTON LIBRARY.
FROM THE SERIES OF COPLEY PRINTS
PUB. BY CURTIS AND CAMERON.

✦
"Elijah the Tishbite, who was of the inhabitants of Gilead."—I. Kings, 17, 1.

AT LENGTH God, in pity over the sin and shame of the northern kingdom of Israel, sent a very great prophet, Elijah, to save the people, if they could be saved. Elijah ranks next to Moses among the mighty prophets of the Old Testament, a strange, wild figure of a man, often compared to John the Baptist, in that he was a dweller of the wilderness, garbed only in a shaggy coat of skins, girded with a belt of leather.

The history of Elijah may be regarded as threefold, dealing first with his great public mission of overthrowing the worship of Baal in Israel, then with his personal life, the personal revelations and teachings given him by the Lord, and thirdly with the prophet's special mission of reproof and awakening to King Ahab. Elijah's life, like that of his disciple, Elisha, was wholly given to Israel, not to Judah. The latter kingdom drops for a time quite out of sight, during the vigorous chapters of Kings which tell of these two men.

Of the early days of Elijah we know nothing. He appears to us as suddenly as he did to Israel's king. He is introduced in the Bible merely as "the Tishbite," a name which may refer to a town of Gilead, or may mean rather "the stranger." He came from the far regions east of Jordan, and stood like a wild man, a savage, before the haughty noble-men of Israel.



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- 18 The children of Jorah, an hundred and twelve.
- 19 The children of Hashum, two hundred twenty and three.
- 20 The children of Gibbar, ninety and five.
- 21 The children of Beth-lehem, an hundred twenty and three.
- 22 The men of Netophah, fifty and six.
- 23 The men of Anathoth, an hundred twenty and eight.
- 24 The children of Azmaveth, forty and two.
- 25 The children of Kirjath-arim, Chephirah, and Beeroth, seven hundred and forty and three.
- 26 The children of Ramah and Gaba, six hundred twenty and one.
- 27 The men of Michmas, an hundred twenty and two.
- 28 The men of Beth-el and Ai, two hundred twenty and three.
- 29 The children of Nebo, fifty and two.
- 30 The children of Magbish, an hundred fifty and six.
- 31 The children of the other Elam, a thousand two hundred fifty and four.
- 32 The children of Harim, three hundred and twenty.
- 33 The children of Lod, Hadid, and Ono, seven hundred twenty and five.
- 34 The children of Jericho, three hundred forty and five.
- 35 The children of Senaah, three thousand and six hundred and thirty.
- 36 ¶ The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three.
- 37 The children of Immer, a thousand fifty and two.
- 38 The children of Pashur, a thousand two hundred forty and seven.
- 39 The children of Harim, a thousand and seventeen.
- 40 ¶ The Levites: the children of Jeshua and Kadmiel, of the children of Hodaviah, seventy and four.
- 41 ¶ The singers: the children of Asaph, an hundred twenty and eight.
- 42 ¶ The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, *in* all an hundred thirty and nine.
- 43 ¶ The Nethinims; the children of Ziha, the children of Hasupha, the children of Tabbaoth,
- 44 The children of Keros, the children of Siaha, the children of Padon,
- 45 The children of Lebanah, the children of Hagabah, the children of Akkub,
- 46 The children of Hagab, the children of Shalmai, the children of Hanan,
- 47 The children of Giddel, the children of Gahar, the children of Reaiah,

48 The children of Rezin, the children of Nekoda, the children of Gazzam,

49 The children of Uzza, the children of Paseah, the children of Besai,

50 The children of Asnah, the children of Mehunim, the children of Nephusim,

51 The children of Bakbuk, the children of Hakupha, the children of Harhur,

52 The children of Bazluth, the children of Mehida, the children of Harsha,

53 The children of Barkos, the children of Sisera, the children of Thamah,

54 The children of Neziah, the children of Hatipha.

55 ¶ The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Peruda,

56 The children of Jaalah, the children of Darkon, the children of Giddel,

57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami.

58 All the Nethinims, and the children of Solomon's servants, *were* three hundred ninety and two.

59 And these *were* they which went up from Tel-melah, Tel-harsa, Cherub, Addan, *and* Immer: but they could not shew their father's house, and their seed, whether they *were* of Israel:

60 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.

61 ¶ And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai; which took a wife of the daughters of Barzillai the Gileadite, and was called after their name:

62 These sought their register *among* those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood.

63 And the Tirshatha¹ said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim.

64 ¶ The whole congregation together *was* forty and two thousand three hundred *and* threescore,

65 Beside their servants and their maids, of whom *there were* seven thousand three hundred thirty and seven: and *there were* among them two hundred singing men and singing women.

66 Their horses *were* seven hundred thirty and six; their mules, two hundred forty and five;

67 Their camels, four hundred thirty and five; *their asses*, six thousand seven hundred and twenty.

¹Tirshatha was the title of the Persian Governor.



Ahab Warned of God's Vengeance

BY FRANK DICKSEE, R. A., THE ENGLISH ARTIST,
BORN 1858.

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"As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word."—I. Kings, 17, 1.

ELIJAH'S appearance came at a great crisis in Israel's history. The disaster and desolation of the kingdom's earlier days had been temporarily stayed. Of the pretenders to the throne who fought one another in Zimri's day, one, the general Omri, had finally established himself firmly upon the throne, and restored Israel to peace and power. He reigned twelve years, built a splendid new capital, Samaria, and was succeeded by his son, King Ahab. The lives of this father and son furnish a striking parallel to those of David and Solomon. Omri won his kingdom from out a civil war, founded a great new capital, and defeated his enemies. Ahab ruled in peace and wealth, was a mighty builder, erected for himself a palace all of ivory, wedded a foreign wife and followed her in her idolatry.

This wife was Jezebel, a princess of Sidon, where Baal was worshipped. She was a resolute devotee of her own land's faith, and set herself deliberately to exterminate the worship of God in Israel. All His priests were slain. The unhappy people of Israel seemed only to have escaped the physical desolation of the earlier period, to meet moral and spiritual death. Then suddenly Elijah appeared before Ahab and Jezebel, crying to these two who were denying God, that, "As the Lord God of Israel liveth," there should be no rain from heaven until Israel returned to worship Him.



68 ¶ And *some* of the chief of the fathers, when they came to the house of the LORD which *is* at Jerusalem, offered freely for the house of God to set it up in his place:

69 They gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pounds of silver, and one hundred priests' garments.

70 So the priests, and the Levites, and *some* of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

Chapter 3

1 The altar is set up. 4 Offerings frequented. 7 Workmen prepared. 8 The foundations of the temple are laid in great joy and mourning.

AND when the seventh month was come, and the children of Israel *were* in the cities, the people gathered themselves together as one man to Jerusalem.

2 Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel, the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as *it is* written in the law of Moses the man of God.

3 And they set the altar upon his bases; for fear *was* upon them because of the people of those countries; and they offered burnt offerings thereon unto the LORD, *even* burnt offerings morning and evening.

4 They kept also the feast of tabernacles, as *it is* written, and offered the daily burnt offerings by number, according to the custom, as the duty of every day required;

5 And afterward offered the continual burnt offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD.

6 From the first day of the seventh month began they to offer burnt offerings unto the LORD. But the foundation of the temple of the LORD was not *yet* laid.

7 They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia.

8 ¶ Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD.

9 Then stood Jeshua *with* his sons and his brethren, Kadmiel and

his sons, the sons of Judah, together, to set forward the workmen in the house of God: the sons of Henadad, *with* their sons and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel.

11 And they sang together by course in praising and giving thanks unto the LORD; because *he is* good, for his mercy *endureth* for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.

12 But many of the priests and Levites and chief of the fathers, *who were* ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

Chapter 4

1 The adversaries, not being accepted in the building of the temple with the Jews, endeavour to hinder it. 7 Their letter to Artaxerxes. 17 The decree of Artaxerxes. 23 The building is hindered.



OW when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Israel;

2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye *do*; and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither.

3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.

4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building,

5 And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

6 And in the reign of Ahasuerus, in the beginning of his reign, wrote they *unto him* an accusation against the inhabitants of Judah and Jerusalem.

7 ¶ And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of



Elijah Fed by the Ravens

BY ABRAHAM BLOEMAERT, A DUTCH ARTIST, DEAN OF
THE PAINTERS OF UTRECHT, DIED 1658.

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"And the ravens brought him bread and flesh in the morning."—I. Kings, 17, 6.

SUCH a prophecy as Elijah thus abruptly uttered, could have but one human result upon the haughty king and queen. Jezebel, who had caused the death of all the prophets of God whom she could reach, would have destroyed this madman also. But "the word of the Lord" came to Elijah, saying, "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan." Cherith means solitude; so thither to solitude Elijah went. The place was a wilderness, barren and uninhabited; but God had assured the prophet that ravens should bring him food morning and evening, and that he should have the brook to drink from, even in the desert.

The miracle, if miracle it was, happened as Elijah had been promised. The ravens, birds of filth and fear, black of omen in Eastern eyes, came daily with food, plucked perhaps from sacrificial altars through the land. How long Elijah subsisted thus, we are not told. But there, after his first contemptuous rejection by Israel, he dwelt during a period of thought and development, such as had been Moses' forty years of desert life.





Persia; and the writing of the letter *was* written in the Syrian tongue, and interpreted in the Syrian tongue.

8 Rehum the chancellor, and Shimshai the scribe, wrote a letter against Jerusalem to Artaxerxes the king in this sort:

9 Then *wrote* Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, *and* the Elamites,

10 And the rest of the nations whom the great and noble Asnapper brought over and set in the cities of Samaria, and the rest *that are* on this side the river, and at such a time.

11 ¶ This *is* the copy of the letter that they sent unto him, *even* unto Artaxerxes the king; Thy servants the men on this side of the river, and at such a time.

12 Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls *thereof*, and joined the foundations.

13 Be it known now unto the king, that, if this city be builded, and the walls set up *again*, *then* will they not pay toll, tribute, and custom, and *so* thou shalt endamage the revenue of the kings.

14 Now because we have maintenance from *the king's* palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king;

15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city *is* a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause this city was destroyed.

16 We certify the king that, if this city be builded *again*, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

17 ¶ *Then* sent the king an answer unto Rehum the chancellor, and *to* Shimshai the scribe, and *to* the rest of their companions that dwell in Samaria, and *unto* the rest beyond the river, Peace, and at such a time.

18 The letter which ye sent unto us hath been plainly read before me.

19 And I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and *that* rebellion and sedition have been made therein.

20 There have been mighty kings also over Jerusalem, which have ruled over all *countries* beyond the river; and toll, tribute, and custom was paid unto them.

21 Give ye now commandment to cause these men to cease, and that this city be not builded, until *another* commandment shall be given from me.

22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

23 ¶ Now when the copy of king Artaxerxes' letter *was* read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power.

24 Then ceased the work of the house of God which *is* at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

Chapter 5

1 Zerubbabel and Jeshua, incited by Haggai and Zechariah, set forward the building of the temple. 3 Tatnai and Shethar-boznai could not hinder the Jews. 6 Their letter to Darius against the Jews.



WHEN the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that *were* in Judah and Jerusalem in the name of the God of Israel, *even* unto them.

2 Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which *is* at Jerusalem: and with them *were* the prophets of God helping them.

3 ¶ At the same time came to them Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall?

4 Then said we unto them after this manner, What are the names of the men that make this building?

5 But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius; and then they returned answer by letter concerning this *matter*.

6 ¶ The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, and his companions the Apharsachites, which *were* on this side the river, sent unto Darius the king:

7 They sent a letter unto him, wherein was written thus; Unto Darius the king, all peace.

8 Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

9 Then asked we those elders, *and* said unto them thus, Who commanded you to build this house, and to make up these walls?

10 We asked their names also, to certify thee, that we might write the names of the men that *were* the chief of them.

11 And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up.

12 But after that our fathers had provoked the God of heaven



The Widow of Zarephath

BY ABRAHAM BLOEMAERT, THE DUTCH MASTER,
DIED 1658.

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"And when he came to the gate of the city, behold, the widow woman was there gathering of sticks."—I. Kings, 17, 10.

THE drought which Elijah had foretold was of long duration, and terrible consequence to Israel. The streams dried up, the harvests failed, the cattle died. Ahab and Jezebel sent through all the land searching minutely for Elijah, whom they looked upon as the author of all this misery. They meant to slay him; but he was not found. Then, at length, even his blessed brook of Cherith dried up; and God's word came to him that he should leave the wilderness and go to the land of Zidon or Sidon, the very centre of Baal worship, and should dwell there in the city of Zarephath, at the house of a widow.

Nowise doubting the divine command, nowise fearing at thus entering the stronghold of his enemies, Elijah obeyed. To reach Sidon he must have crossed all the breadth of Israel, but he was not molested. At length weary and travel-stained, he reached the gate of Zarephath and there beheld, as he had expected, a widow woman. Poverty-stricken and feeble, she was picking up outside the gate a few mites of fire-wood. With her probably was her one little son, whom tradition declares to have afterward become the prophet Jonah. Elijah asked the woman for a drink of water.



unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon.

13 But in the first year of Cyrus the king of Babylon *the same* king Cyrus made a decree to build this house of God.

14 And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that *was* in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto *one*, whose name *was* Sheshbazzar, whom he had made governor;

15 And said unto him, Take these vessels, go, carry them into the temple that *is* in Jerusalem, and let the house of God be builded in his place.

16 Then came the same Sheshbazzar, *and* laid the foundation of the house of God which *is* in Jerusalem: and since that time even until now hath it been in building, and *yet* it is not finished.

17 Now therefore, if *it seem* good to the king, let there be search made in the king's treasure house, which *is* there at Babylon, whether it be *so*, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

Chapter 6

1 Darius, finding the decree of Cyrus, maketh a new decree for the advancement of the building. 13 By the help of the enemies, and the directions of the prophets, the temple is finished. 16 The feast of the dedication is kept, 19 and the passover.



WHEN Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon.

2 And there was found at Achmetha, in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written:

3 In the first year of Cyrus the king *the same* Cyrus the king made a decree *concerning* the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, *and* the breadth thereof threescore cubits;

4 *With* three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house:

5 And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which *is* at Jerusalem, *every one* to his place, and place *them* in the house of God.

6 Now *therefore*, Tatnai, governor beyond the river, Shethar-

boznai, and your companions the Apharsachites, which *are* beyond the river, be ye far from thence:

7 Let the work of this house of God alone: let the governor of the Jews and the elders of the Jews build this house of God in his place.

8 Moreover I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, *even* of the tribute beyond the river, forthwith expences be given unto these men, that they be not hindered.

9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which *are* at Jerusalem, let it be given them day by day without fail:

10 That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons.

11 Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up let him be hanged thereon; and let his house be made a dunghill for this.

12 And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter *and* to destroy this house of God which *is* at Jerusalem. I Darius have made a decree; let it be done with speed.

13 ¶ Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily.

14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished *it*, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

16 ¶ And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy,

17 And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel.

18 And they set the priests in their divisions, and the Levites in their courses, for the service of God, which *is* at Jerusalem; as it is written in the book of Moses.

19 And the children of the captivity kept the passover upon the fourteenth *day* of the first month.

20 For the priests and the Levites were purified together, all of



Elijah Prays for the Widow's Son

BY BENJAMIN WEST, THE CELEBRATED AMERICAN
ARTIST, DIED 1820.

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"And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed."—I. Kings, 17, 19.

THE poor widow readily brought Elijah drink, even as Rebecca had once given water to Abraham's steward. But when the prophet asked further that she should take him to her house and give him food, she burst into weeping, and told him her sad plight. She had at home but one more handful of meal and a trifle of oil. With the sticks she was gathering she meant to cook these into one last meal for herself and her little son, and then lie down and die.

At once Elijah saw why he had been sent thither, that it was not solely for his own good, and that God values every soul, that He knows and feels for every pang. "And Elijah said unto her, Fear not For thus saith the Lord God of Israel. The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." So these two strangely met companions went together to the widow's house, and dwelt there, sustained equally by the bounty of the Lord. So also her little son lived upon the meal and oil; but God's hand was laid upon the lad, so that he died. Then the mother cried out against Elijah in her agony.





them *were* pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

21 And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land to seek the LORD God of Israel, did eat,

22 And kept the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

Chapter 7

¹ Ezra goeth up to Jerusalem. ¹¹ The gracious commission of Artaxerxes to Ezra. ²⁷ Ezra blesseth God for his favour.



OW after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah,

2 The son of Shallum, the son of Zadok, the son of Ahitub,

3 The son of Amariah, the son of Azariah, the son of Meraioth,

4 The son of Zerahiah, the son of Uzzi, the son of Bukki,

5 The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest:

6 This Ezra went up from Babylon; and he *was* a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him.

7 And there went up *some* of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.

8 And he came to Jerusalem in the fifth month, which *was* in the seventh year of the king.

9 For upon the first *day* of the first month began he to go up from Babylon, and on the first *day* of the fifth month came he to Jerusalem, according to the good hand of his God upon him.

10 For Ezra had prepared his heart to seek the law of the LORD, and to do *it*, and to teach in Israel statutes and judgments.

11 ¶ Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments of the LORD, and of his statutes to Israel.

12 Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect *peace*, and at such a time.

13 I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee.

14 Forasmuch as thou art sent of the king, and of his seven counsel-

lors, to enquire concerning Judah and Jerusalem, according to the law of thy God which *is* in thine hand;

15 And to carry the silver and gold, which the king and his counselors have freely offered unto the God of Israel, whose habitation *is* in Jerusalem,

16 And all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the priests, offering willingly for the house of their God which *is* in Jerusalem:

17 That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat offerings and their drink offerings, and offer them upon the altar of the house of your God which *is* in Jerusalem.

18 And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God.

19 The vessels also that are given thee for the service of the house of thy God, *those* deliver thou before the God of Jerusalem.

20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow *it* out of the king's treasure house.

21 And I, *even* I Artaxerxes the king, do make a decree to all the treasurers which *are* beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily,

22 Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing *how much*.

23 Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?

24 Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.

25 And thou, Ezra, after the wisdom of thy God, that *is* in thine hand, set magistrates and judges, which may judge all the people that *are* beyond the river, all such as know the laws of thy God; and teach ye them that know *them* not.

26 And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether *it be* unto death, or to banishment, or to confiscation of goods or to imprisonment.

27 ¶ Blessed *be* the LORD God of our fathers, which hath put *such a thing* as this in the king's heart, to beautify the house of the LORD which *is* in Jerusalem:

28 And hath extended mercy unto me before the king, and his



The Son Restored to his Mother

BY FORD MADDOX BROWN, A LEADER OF THE PRE-RAPHAELITE SCHOOL IN ENGLAND, DIED 1893.

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"And Elijah delivered him unto his mother: and Elijah said, See, thy son liveth."—I. Kings, 17, 24.

IN THE sudden, sore tragedy which thus touched Elijah's life, he did not immediately see God's purpose. Yet he pitied the poor widow deeply; and, having brought the dead child to his room, he prayed above him most earnestly, entreating God to restore the lad to the mother's empty arms. God in his infinite wisdom did this. So that Elijah came down happily from the loft and handed the living lad to the astounded woman.

This is the first recorded case in the Bible of the turning back of death, of life recalled from beyond earth's bourne, the glorious promise of resurrection. With what deep awe must Elijah have gazed on his own handiwork! What divine strengthening of his confidence was there, for the work he was still to do! And what joy to the mother! This poor, untaught widow of Zarephath was the wild prophet's first convert. He had spoken to her openly before of his own faith in the great God of Israel. She knew whence he claimed to have received their food. Now she cried out in ecstasy, "The word of the Lord in thy mouth is truth." That was her greeting to her son.





counsellors, and before all the king's mighty princes. And I was strengthened as the hand of the LORD my God *was* upon me, and I gathered together out of Israel chief men to go up with me.

Chapter 8

1 The companions of Ezra, who returned from Babylon. 15 He sendeth to Iddo for ministers for the temple. 21 He keepeth a fast. 24 He committeth the treasures to the custody of the priests. 31 From Ahava they come to Jerusalem. 33 The treasure is weighed in the temple. 36 The commission is delivered.



THESE are now the chief of their fathers, and *this is* the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

2 Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; Hattush:

3 Of the sons of Shechaniah, of the sons of Pharosh; Zechariah: and with him were reckoned, by genealogy of the males, an hundred and fifty.

4 Of the sons of Pahath-moab; Elihoenai the son of Zerariah, and with him two hundred males.

5 Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males.

6 Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males.

7 And of the sons of Elam; Jeshaiiah the son of Athaliah, and with him seventy males.

8 And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males.

9 Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.

10 And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males.

11 And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males.

12 And of the sons of Azgad: Johanan the son of Hakkatan, and with him an hundred and ten males.

13 And of the last sons of Adonikam, whose names are these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males.

14 Of the sons also of Bigvai, Uthai, and Zabbud, and with them seventy males.

15 ¶ And I gathered them together to the river that runneth to Ahava; and there abode we in tents three days: and I viewed the people, and the priests, and found there none of the sons of Levi.

16 Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding.

17 And I sent them with commandment unto Iddo the chief at the place Casiphia, and I told them what they should say unto Iddo, *and* to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God.

18 And by the good hand of our God upon us they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen;

19 And Hashabiah, and with him Jeshaiiah of the sons of Merari, his brethren and their sons, twenty;

20 Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

21 ¶ Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.

22 For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God *is* upon all them for good that seek him; but his power and his wrath *is* against all them that forsake him.

23 So we fasted and besought our God for this: and he was intreated of us.

24 ¶ Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,

25 And weighed unto them the silver, and the gold, and the vessels, *even* the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel *there* present, had offered:

26 I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, *and* of gold an hundred talents;

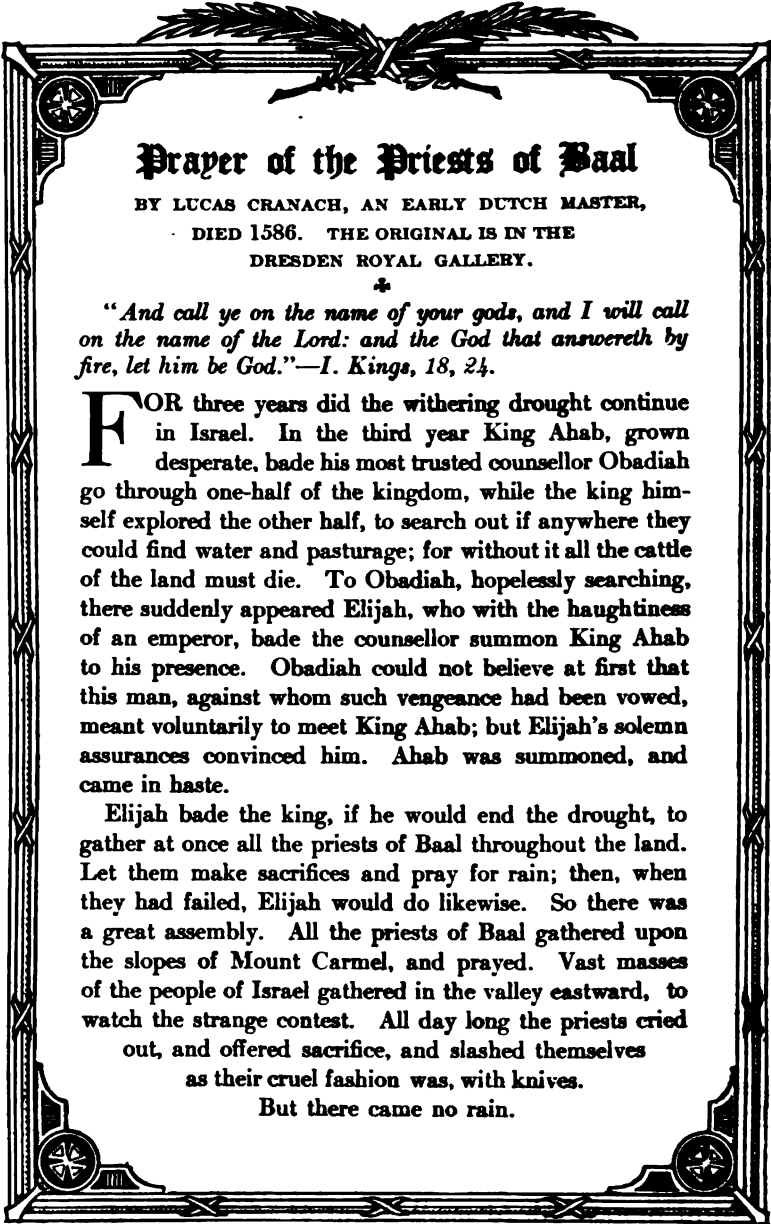
27 Also twenty basons of gold, of a thousand drams; and two vessels of fine copper, precious as gold.

28 And I said unto them, Ye *are* holy unto the LORD: the vessels *are* holy also; and the silver and the gold *are* a freewill offering unto the LORD God of your fathers.

29 Watch ye, and keep *them*, until ye weigh *them* before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD.

30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring *them* to Jerusalem unto the house of our God.

31 ¶ Then we departed from the river of Ahava on the twelfth *day* of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.



Prayer of the Priests of Baal

BY LUCAS CRANACH, AN EARLY DUTCH MASTER,
DIED 1586. THE ORIGINAL IS IN THE
DRESDEN ROYAL GALLERY.

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"And call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God."—I. Kings, 18, 24.

FOR three years did the withering drought continue in Israel. In the third year King Ahab, grown desperate, bade his most trusted counsellor Obadiah go through one-half of the kingdom, while the king himself explored the other half, to search out if anywhere they could find water and pasturage; for without it all the cattle of the land must die. To Obadiah, hopelessly searching, there suddenly appeared Elijah, who with the haughtiness of an emperor, bade the counsellor summon King Ahab to his presence. Obadiah could not believe at first that this man, against whom such vengeance had been vowed, meant voluntarily to meet King Ahab; but Elijah's solemn assurances convinced him. Ahab was summoned, and came in haste.

Elijah bade the king, if he would end the drought, to gather at once all the priests of Baal throughout the land. Let them make sacrifices and pray for rain; then, when they had failed, Elijah would do likewise. So there was a great assembly. All the priests of Baal gathered upon the slopes of Mount Carmel, and prayed. Vast masses of the people of Israel gathered in the valley eastward, to watch the strange contest. All day long the priests cried out, and offered sacrifice, and slashed themselves as their cruel fashion was, with knives.

But there came no rain.



32 And we came to Jerusalem, and abode there three days.

33 ¶ Now on the fourth day was the silver and the gold and the vessels weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him *was* Eleazar the son of Phinehas; and with them *was* Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites;

34 By number *and* by weight of every one: and all the weight was written at that time.

35 *Also* the children of those that had been carried away, which were come out of the captivity, offered burnt offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he goats *for* a sin offering: all *this was* a burnt offering unto the LORD.

36 ¶ And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God.

Chapter 9

¹ *Ezra mourneth for the affinity of the people with strangers.* ⁵ *He prayeth unto God with confession of sins.*

OW when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of *those* lands: yea, the hand of the princes and rulers hath been chief in this trespass.

3 And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and set down astonished.

4 Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished until the evening sacrifice.

5 ¶ And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God,

6 And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over *our* head, and our trespass is grown up unto the heavens.

7 Since the days of our fathers *have* we *been* in a great trespass unto this day; and for our iniquities have we, our kings, *and* our priests, been delivered into the hand of the kings of the lands, to

the sword, to captivity, and to a spoil, and to confusion of face, as *it is* this day.

8 And now for a little space grace hath been *shewed* from the LORD our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

9 For we *were* bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.

10 And now, O our God, what shall we say after this? for we have forsaken thy commandments,

11 Which thou hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness.

12 Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave *it* for an inheritance to your children for ever.

13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities *deserve*, and hast given us *such* deliverance as this;

14 Should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hast consumed *us*, so that *there should be* no remnant nor escaping?

15 O LORD God of Israel, thou *art* righteous: for we remain yet escaped, as *it is* this day: behold, we *are* before thee in our trespasses: for we cannot stand before thee because of this.

Chapter 10

1 Shechaniah encourageth Ezra to reform the strange marriages. 6 Ezra mourning assembleth the people. 9 The people, at the exhortation of Ezra, repent, and promise amendment. 15 The care to perform it. 18 The names of them which had married strange wives.

OW when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore.

2 And Shechaniah the son of Jehiel, *one* of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing.

3 Now therefore let us make a covenant with our God to put away



Elijah's Prayer

BY CHARLES LE BRUN, THE FRENCH MASTER, DIED
1690.

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"Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench."—I. Kings, 18, 38.

ELIJAH had proposed that neither he nor the priests of Baal should put fire under their sacrifices; so it might be seen if either God would send fire from heaven. When no answer came to the priests' outcries and ravings, Elijah jeered at them before all the people, saying, "Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked."

At length when the evening began to gather, Elijah acted in his turn. That all might see the power and truth of the fire he so confidently expected, he bade men dig a trench about his altar. This trench he bade them fill with water, and bade them drench his altar and everything upon it, pouring barrels of water over it repeatedly. Then "at the time of the offering of the evening sacrifice" Elijah uplifted his solemn prayer, "Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again." And the lightning of heaven came down, and all the water was swept away, and the sacrifice of Elijah burned with a great flame





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all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law.

4 Arise; for *this* matter *belongeth* unto thee: we also *will be* with thee: be of good courage, and do *it*.

5 Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware.

6 ¶ Then Ezra arose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and *when* he came thither, he did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away.

7 And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem;

8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated from the congregation of those that had been carried away.

9 ¶ Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It *was* the ninth month, on the twentieth *day* of the month; and all the people sat in the street of the house of God, trembling because of *this* matter, and for the great rain.¹

10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel.

11 Now therefore make confession unto the LORD God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives.

12 Then all the congregation answered and said with a loud voice, As thou hast said, so must we do.

13 But the people *are* many, and *it is* time of much rain, and we are not able to stand without, neither *is this* a work of one day or two: for we are many that have transgressed in this thing.

14 Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us.

15 ¶ Only Jonathan the son of Asahel and Jahaziah the son of Tikvah were employed about this *matter*:² and Meshullam and Shabbethai the Levite helped them.

16 And the children of the captivity did so. And Ezra the priest,

¹This season of the Jewish year corresponds to December, the time of "the former rain" in Palestine.
²The Revised Version reads "stood up against this matter."

with certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the tenth month to examine the matter.

17 And they made an end with all the men that had taken strange wives by the first day of the first month.

18 ¶ And among the sons of the priests there were found that had taken strange wives: *namely*, of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah.

19 And they gave their hands that they would put away their wives; and *being* guilty, *they offered* a ram of the flock for their trespass.

20 And of the sons of Immer; Hanani, and Zebadiah.

21 And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uziah.

22 And of the sons of Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasa.

23 Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same *is* Kelita,) Pethahiah, Judah, and Eliezer.

24 Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri.

25 Moreover of Israel: of the sons of Parosh; Ramiah, and Jeziel, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, *and* Athlai.

29 And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.

30 And of the sons of Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And of the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, *and* Shemariah.

33 Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, *and* Shimei.

34 Of the sons of Bani; Maadai, Amram, and Uel,

35 Benaiah, Bedeiah, Chelluh,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Jaasau,

38 And Bani, and Binnui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

40 Machnadebai, Shashai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

1. The first part of the paper discusses the importance of the study of the history of the English language. It is a branch of linguistics which deals with the changes in the English language over time. The study of the history of the English language is important for several reasons. First, it helps us to understand the development of the English language and the factors which have influenced its development. Second, it helps us to understand the relationship between the English language and other languages. Third, it helps us to understand the cultural and social context in which the English language has developed. Fourth, it helps us to understand the role of the English language in the world today. Fifth, it helps us to understand the future of the English language.

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Slaughter of the Priests of Baal

FROM THE BIBLICAL SERIES BY GUSTAVE DORÉ.

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"And Elijah brought them down to the brook Kishon, and slew them there."—I. Kings, 18, 40.

IN THOSE grim old days, there was little mercy for a fallen foe. Nor was Elijah a man of mercy. The fire flaming down upon his sacrifice turned to him, for a moment at least, the faith of all Israel. The vast throng of onlookers in the valley fell upon their faces, crying out, "The Lord, he is the God; the Lord, he is the God."

At the beginning of the trial Elijah had said to the people, "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, follow him." Now the victor seized the moment of his triumphant ascendancy to command that all the priests of Baal should be seized and slain. He was obeyed; and the holocaust that followed must have matched well with Jezebel's earlier murder of the prophets of God. Four hundred and fifty priests of Baal were cut down there beneath the shadow of Mount Carmel, upon the brink of "that ancient river" Kishon. Apparently there also perished four hundred of the priests of Ashtaroath, Jezebel's special deity. Thus grimly and suddenly was a reformation, though but a temporary one, established throughout Israel.





42 Shallum, Amariah, *and* Joseph.

43 Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

44 All these had taken strange wives: and *some* of them had wives by whom they had children.



Introduction to the Book of Nehemiah

The Book of Nehemiah is a companion book to Ezra, and indeed formed originally one book with it. The chief document upon which it is based must have been from the hand of Nehemiah himself, consisting, as it does, mainly if not wholly of the personal memoirs of Nehemiah, another historical source of first rank which the chronicler seems to have incorporated complete in his book.

In contents, the book takes up the story of Judea perhaps a dozen years after Ezra's reformation. It tells of the partial restoration of the political power of the Jews, the rebuilding of the walls of Jerusalem, which made the city once more a mighty fortress.

This important project was undertaken under the leadership of Nehemiah, a Hebrew who, being high in the confidence of the Persian monarch, Artaxerxes, received permission to restore Jerusalem. To this purpose Nehemiah devoted all his great wealth, his energy, his wisdom and his courage. The work being accomplished, Ezra the priest and Nehemiah the governor united in an effort to establish fully and forever the religious faith of the nation on the basis of the priestly law. The ancient covenant of the Israelites with God was renewed with solemn ceremony. Then Nehemiah tells of the backsliding of the people, which he discovered on his second trip to Jerusalem about twelve years later, and of his struggles to restrain them. The book closes with his personal prayer to God.



The Coming Rain

BY J. JAMES TISSOT. REPRODUCED BY COURTESY
OF THE AMERICAN TISSOT SOCIETY OF NEW YORK.

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*"Behold there ariseth a little cloud out of the sea, like
a man's hand."—I. Kings, 18, 46.*

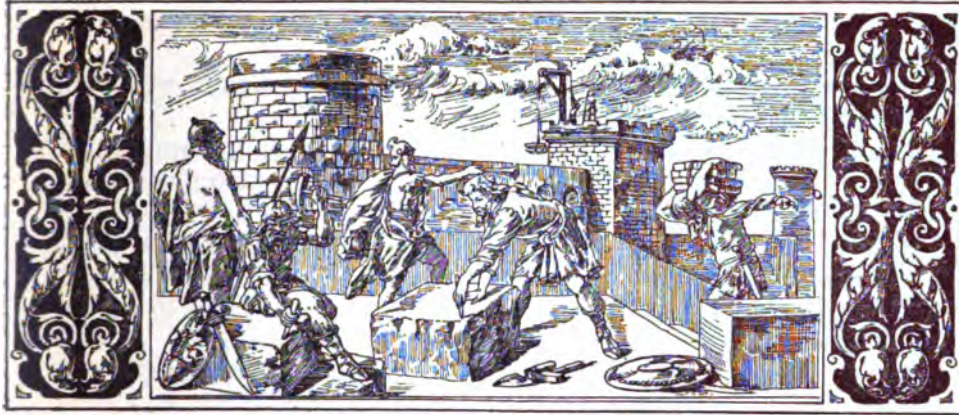
NOT yet, however, was Elijah's full purpose accomplished. Neither the fire from heaven nor the death of the priests brought any relief to Israel from the parching drought. The prophet had promised that rain should come; and, still upheld by his high confidence, he justified all his deeds to King Ahab, assuring that bewildered and astounded monarch that rain was at hand. "So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel: and he cast himself down upon the earth, and put his face between his knees." Earnestly he prayed once more. Rain, he knew, must come from the sea which lay behind Mount Carmel. So he sent his servant to see if it were come. "And he went up, and looked, and said, There is nothing."

Seven times, with undiminished faith, did Elijah send the man to look, and at last a little cloud small as a man's hand appeared on the horizon. It was enough. Elijah sure of what would follow, sent to the king in triumph. "Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not."





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THE BOOK OF

Nehemiah

Chapter 1

1 *Nehemiah, understanding by Hanani the misery of Jerusalem, mourneth, fasteth, and prayeth.* 5 *His prayer.*



HE words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace,

2 That Hanani, one of my brethren, came, he and *certain* men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

3 And they said unto me, The remnant that are left of the captivity there in the province *are* in great affliction and reproach: the wall of Jerusalem also *is* broken down, and the gates thereof are burned with fire.

4 ¶ And it came to pass, when I heard these words, that I sat down and wept, and mourned *certain* days, and fasted, and prayed before the God of heaven,

5 And said, I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments:

6 Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.

7 We have dealt very corruptly against thee, and have not kept

the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, *If ye transgress, I will scatter you abroad among the nations:*

9 But *if* ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, *yet* will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.

10 Now these *are* thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

11 O LORD, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.

Chapter 2

1 Artaxerxes understanding the cause of Nehemiah's sadness sendeth him with letters, and commission to Jerusalem. 9 Nehemiah, to the grief of the enemies, cometh to Jerusalem. 12 He vieweth secretly the ruins of the walls. 17 He inciteth the Jews to build in despite of the enemies.

ND it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, *that wine was* before him: and I took up the wine, and gave *it* unto the king. Now I had not been *beforetime* sad in his presence.

2 Wherefore the king said unto me, Why *is* thy countenance sad, seeing thou *art* not sick? this *is* nothing *else* but sorrow of heart. Then I was very sore afraid,

3 And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, *lieth* waste, and the gates thereof are consumed with fire?

4 Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven.

5 And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

6 And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time.

7 Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which *appertained* to the house, and for the wall of the city, and for the house



The Running of Elijah

BY W. MONTAGUE CAREY, A CONTEMPORARY
AMERICAN ARTIST.

†
*"And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel."
—I. Kings, 18, 46.*

THEN came the rain indeed, "black with clouds and wind." Elijah's triumph was complete; and Israel was saved from famine. One final scene, which has been much discussed, completes this greatest day of the great prophet's life. As Ahab urged his horses fiercely back to his city and palace of Jezreel, driving ahead of the tremendous storm, Elijah gathered up his garments and ran before the horses all the way to Jezreel, like a courier. Yet he stopped at the city gate, and went no farther with the king. Just what this running meant, we do not know. Perhaps it was a token of humility. Elijah had triumphed over Ahab with a great triumph. Now to assure the king of his submission in all rightful things, he acts as servant to him.

That the prophet stopped at the gate was, humanly speaking, well for him. When Queen Jezebel learned from her enraged and insulted husband that all her priests were slaughtered, she was nowise minded to bow her head, as he had done. She sent a message to Elijah vowing that before one day passed, she would have his life in revenge for those whom he had slain.





that I shall enter into. And the king granted me, according to the good hand of my God upon me.

9 ¶ Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.

10 When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of *it*, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

11 So I came to Jerusalem, and was there three days.

12 ¶ And I arose in the night, I and some few men with me; neither told I *any* man what my God had put in my heart to do at Jerusalem: neither *was there any* beast with me, save the beast that I rode upon.

13 And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.

14 Then I went on to the gate of the fountain, and to the king's pool: but *there was* no place for the beast *that was* under me to pass.

15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and *so* returned.

16 And the rulers knew not whither I went, or what I did; neither had I as yet told *it* to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

17 ¶ Then said I unto them, Ye see the distress that we *are* in, how Jerusalem *lieth* waste, and the gates thereof are burned with fire: come, let us build up the wall of Jerusalem, that we be no more a reproach.

18 Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for *this good work*.

19 But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard *it*, they laughed us to scorn, and despised us, and said, What *is* this thing that ye do? will ye rebel against the king?

20 Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem.

Chapter 3

The names and order of them that builded the wall.



WHEN Eliashib the high priest rose up with his brethren the priests, and they builded the sheepgate; they sanctified it, and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of Hananeel.

2 And next unto him builded the men of Jericho. And next to them builded Zaccur the son of Imri.

3 But the fish gate did the sons of Hassenaah build, who *also* laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof.

4 And next unto them repaired Meremoth the son of Urijah, the son of Koz. And next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana.

5 And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord.

6 Moreover the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the governor on this side the river.

8 Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the son of *one of* the apothecaries, and they fortified Jerusalem unto the broad wall.

9 And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem.

10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashabniah.

11 Malchijah the son of Harim, and Hashub the son of Pahathmoab, repaired the other piece, and the tower of the furnaces.

12 And next unto him repaired Shallum the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters.

13 The valley gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung gate.

14 But the dung gate repaired Malchiah the son of Rechab, the ruler of part of Beth-haccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

15 But the gate of the fountain repaired Shallun the son of Colhozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the king's garden, and unto the stairs that go down from the city of David.

16 After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur, unto *the place* over against the sepulchres



Elijah's Misery

BY LORD FREDERICK LEIGHTON, PRESIDENT OF THE BRITISH
ROYAL ACADEMY, DIED 1896. REPRODUCED BY PER-
MISSION FROM THE ORIGINAL IN THE POSSESSION
OF THE CORPORATION OF LIVERPOOL.

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*"And as he lay and slept under a juniper tree, behold,
then an angel touched him."—I. Kings, 19, 5.*

THERE has been much effort to justify Elijah for the slaughter of the priests of Baal. The Bible makes no such attempt. It states the fact, and then goes on to state the utter misery into which the prophet immediately fell. He was terrified apparently by Jezebel's threat; all his proud confidence deserted him. Instead of relying, as he had a thousand times before, on God's protection, he fled away, he "arose, and went for his life."

Far southward he fled across all the land of Judah, nor paused until he came to the deserts beyond it, the wilderness wherein the ancient Israelites had wandered forty years. Here, a day's journey out into the waste, he stopped at last, stopped from utter exhaustion. Casting himself down beneath a juniper tree, he prayed for death, he who had fled from death so far! "It is enough," he cried in despair, and perhaps also in rising shame "now, O Lord, take away my life; for I am not better than my fathers." Then God in mercy sent an angel to the prophet to preserve him and give him food and drink.





of David, and to the pool that was made, and unto the house of the mighty.

17 After him repaired the Levites, Rehum the son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part.

18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah.

19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armoury at the turning *of the wall*.

20 After him Baruch the son of Zabbai earnestly repaired the other piece, from the turning *of the wall* unto the door of the house of Eliashib the high priest.

21 After him repaired Meremoth the son of Urijah, the son of Koz, another piece, from the door of the house of Eliashib even to the end of the house of Eliashib.

22 And after him repaired the priests, the men of the plain.

23 After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah the son of Ananiah by his house.

24 After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto the turning *of the wall*, even unto the corner.

25 Palal the son of Uzai, over against the turning *of the wall*, and the tower which lieth out from the king's high house, that *was* by the court of the prison. After him Pedaiah the son of Parosh.

26 Moreover the Nethinims dwelt in Ophel, unto *the place* over against the water gate toward the east, and the tower that lieth out.

27 After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.

28 From above the horse gate repaired the priests, every one over against his house.

29 After them repaired Zadok the son of Immer over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the east gate.

30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshulam the son of Berechiah over against his chamber.

31 After him repaired Malchiah the goldsmith's son unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the going up of the corner.

32 And between the going up of the corner unto the sheepgate repaired the goldsmiths and the merchants.

Chapter 4

¹ While the enemies scoff, Nehemiah prayeth and continueth the work. ⁷ Understanding the wrath and secrets of the enemy, he setteth a watch. ¹³ He armeth the labourers, ¹⁹ and giveth military precepts.

BUT it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.

² And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?

³ Now Tobiah the Ammonite *was* by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.

⁴ Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity:

⁵ And cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked *thee* to anger before the builders.

⁶ So built we the wall; and all the wall was joined together unto the half thereof:¹ for the people had a mind to work.

⁷ ¶ But it came to pass, *that* when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, *and* that the breaches began to be stopped, then they were very wroth,

⁸ And conspired all of them together to come *and* to fight against Jerusalem, and to hinder it.

⁹ Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.

¹⁰ And Judah said, The strength of the bearers of burdens is decayed, and *there is* much rubbish; so that we are not able to build the wall.

¹¹ And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

¹² And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us *they will be upon you.*²

¹³ ¶ Therefore set I in the lower places behind the wall, *and* on the higher places, I even set the people after their families with their swords, their spears, and their bows.

¹⁴ And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them:

¹The Revised Version says "unto half the height thereof." ²This passage is not clear. The Revised Version translates it that they said from all places, "Ye must return unto us." Evidently the words are some form of warning.



The Angel's Command

BY EDWARD VON GEBHARDT, A GERMAN ARTIST,
PROFESSOR IN THE ACADEMY OF DUSSELDORF.



"And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee."—I. Kings, 19, 7.

WHEN first the angel came to Elijah in the wilderness, the prophet was too exhausted with his long flight to do aught but eat and sleep again. His human strength had completely failed him. Then the angel came a second time, and again called the prophet to refresh himself with food; and this time the weary man was bidden to arise and proceed upon a yet longer journey. God meant to teach His wild and savage servant something deeper of His divinity, of His purpose, and of His power over man.

So Elijah arose; and such was the divine inspiration given him by the angelic sustenance he had received, that he continued travelling for forty days and forty nights "in the strength of that meat." By devious, wandering routes he advanced through the desert, the same desert wherein the Israelites of old had wandered forty years. Then, his briefer period of penitence being finished, he found himself at the foot of Mount Horeb, that same "mount of God" whereon Moses had been called. Elijah also was to have his revelation there.





remember the Lord, *which is great and terrible*, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16 And it came to pass from that time forth, *that* the half of my servants wrought in the work, and the other half held both the spears, the shields, and the bows, and the habergeons; and the rulers *were* behind all the house of Judah.

17 They which builded on the wall, and they that bare burdens, with those that laded, *every one* with one of his hands wrought in the work, and with the other *hand* held a weapon.

18 For the builders, every one had his sword girded by his side, and *so* builded. And he that sounded the trumpet *was* by me.

19 ¶ And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another.

20 In what place *therefore* ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.

21 So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared.

22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.

23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, *saving that every one* put them off for washing.¹

Chapter 5

¹ The Jews complain of their debt, mortgage, and bondage. ⁶ Nehemiah rebuketh the usurers, and causeth them to make a covenant of restitution. ¹⁴ He forbearth his own allowance, and keepeth hospitality.

AND there was a great cry of the people and of their wives against their brethren the Jews.²

2 For there were that said, We, our sons, and our daughters, *are* many: therefore we take up corn *for them*, that we may eat and live.

3 *Some* also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn because of the dearth.

4 There were also that said, We have borrowed money for the king's tribute, *and that upon* our lands and vineyards.

5 Yet now our flesh *is* as the flesh of our brethren, our children as their children: and lo, we bring into bondage our sons and our daughters to be servants, and *some* of our daughters are brought unto bondage *already*: neither *is it* in our power *to redeem them*; for other men have our lands and vineyards.

¹The last clause is obscure, though the meaning appears to be that they had their weapons always with them in order to be ready to ward off an attack. ²The people are the poor Jews who complain of their richer brethren.

6 ¶ And I was very angry when I heard their cry and these words.

7 Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them.

8 And I said unto them, We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing *to answer*.

9 Also I said, It is not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies?

10 I likewise, *and* my brethren, and my servants, might exact of them money and corn:¹ I pray you, let us leave off this usury.

11 Restore, I pray you, to them, even this day, their lands, their vineyards, their olive yards, and their houses, also the hundredth *part* of the money, and of the corn, the wine, and the oil, that ye exact of them.

12 Then said they, We will restore *them*, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise.

13 Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the LORD. And the people did according to this promise.

14 ¶ Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, *that is*, twelve years, I and my brethren have not eaten the bread of the governor.

15 But the former governors that *had been* before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God.

16 Yea, also I continued in the work of this wall, neither bought we any land: and all my servants *were* gathered thither unto the work.

17 Moreover *there were* at my table an hundred and fifty of the Jews and rulers, beside those that came unto us from among the heathen that *are* about us.

18 Now *that* which was prepared *for me* daily *was* one ox *and* six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people.

19 Think upon me, my God, for good, *according* to all that I have done for this people.

¹The Revised Version reads "do lend them money and corn on usury."



Elijah Hears God

FROM THE BIBLICAL SERIES BY JULIUS SCHNORR.

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"What doest thou here, Elijah?"—I. Kings, 19, 13.

JUST what the meaning was, of all Elijah saw upon Mount Horeb, the Bible does not tell us; it merely states what occurred. Yet, if we remember Elijah's own violent appeal to physical force and his flight at the mere threat of having that force employed against him, the meaning may not be difficult to gather. The prophet was bidden "Go forth, and stand upon the mount, before the Lord." Then "a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake:

"And after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice."

In that voice God spake. He rules His world not by force and violence; but by the secret voice within each heart. Both before and after the great outburst of wind and fire, the voice demanded of Elijah why he had fled. He sought to justify himself, declaring that he was the only follower of God who remained alive in Israel. God answered him that seven thousand should be found there faithful and worthy. Then Elijah was bidden summon against Israel all the multitudes of enemies who surrounded her; yet he was assured that by these seven thousand faithful should the land be saved.





Chapter 6

¹ Sanballat practiseth by craft, by rumours, by hired prophecies, to terrify Nehemiah. ¹⁵ The work is finished to the terror of the enemies. ¹⁷ The secret intelligence passeth between the enemies and the nobles of Judah.

NOW it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and *that* there was no breach left therein; (though at that time I had not set up the doors upon the gates;)

² That Sanballat and Geshem sent unto me, saying, Come, let us meet together in *some one* of the villages in the plain of Ono. But they thought to do me mischief.

³ And I sent messengers unto them, saying, I *am* doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?

⁴ Yet they sent unto me four times after this sort; and I answered them after the same manner.

⁵ Then sent Sanballat his servant unto me in like manner the fifth time, with an open letter in his hand;

⁶ Wherein *was* written, It is reported among the heathen,¹ and Gashmu saith *it*, *that* thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.

⁷ And thou hast also appointed prophets to preach to thee at Jerusalem, saying, *There is* a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.

⁸ Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.

⁹ For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, *O God*, strengthen my hands.

¹⁰ Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who *was* shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.

¹¹ And I said, Should such a man as I flee? and who *is there*, that, *being* as I *am*, would go into the temple to save his life? I will not go in.

¹² And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.

¹³ Therefore *was* he hired, that I should be afraid, and do so, and sin, and *that* they might have *matter* for an evil report, that they might reproach me.

¹The Revised Version changes "heathen" to "nation."

14 My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

15 ¶ So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days.

16 And it came to pass, that when all our enemies heard *thereof*, and all the heathen that *were* about us saw *these things*, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.

17 ¶ Moreover in those days the nobles of Judah sent many letters unto Tobiah, and *the letters* of Tobiah came unto them.

18 For *there were* many in Judah sworn unto him, because he *was* the son in law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah.

19 Also they reported his good deeds before me, and uttered my words to him. And Tobiah sent letters to put me in fear.

Chapter 7

1 Nehemiah committeth the charge of Jerusalem to Hanani and Hananiah. 5 A register of the genealogy of them which came at first out of Babylon, 9 of the people, 39 of the priests, 43 of the Levites, 46 of the Nethinims, 57 of Solomon's servants, 63 and of the priests which could not find their pedigree. 66 The whole number of them, with their substance. 70 Their oblations.



OW it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed,

2 That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: for he *was* a faithful man, and feared God above many.

3 And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar *them*: and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one *to be* over against his house.

4 Now the city *was* large and great: but the people *were* few therein, and the houses *were* not builded.

5 ¶ And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found written therein,

6 These *are* the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city;

7 Who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, *I say*, of the men of the people of Israel *was* *this*;



Elijah Summons Elisha

BY W. MONTAGUE CAREY, A CONTEMPORARY AMERICAN ARTIST.

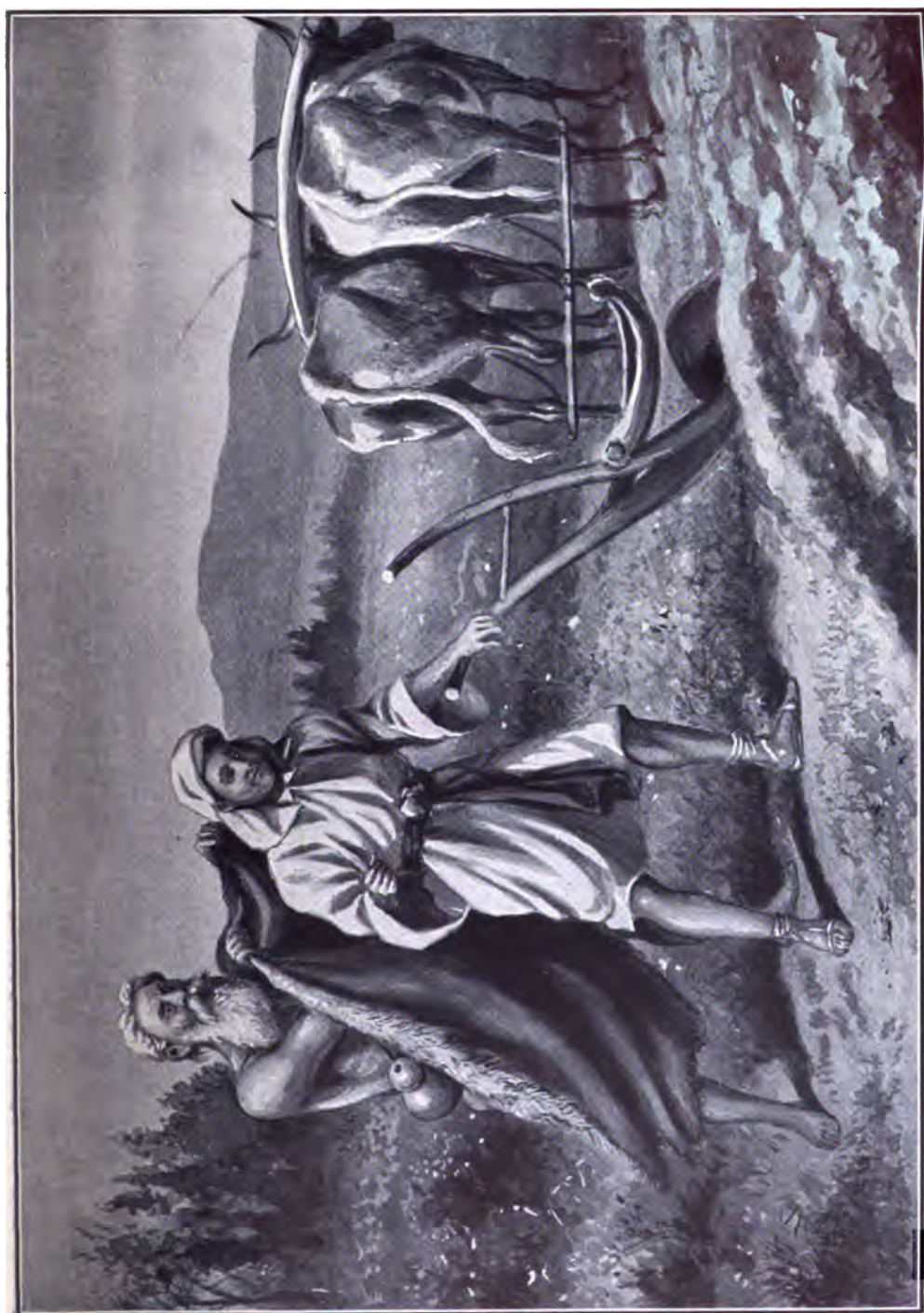


"And Elijah passed by him, and cast his mantle upon him."—I. Kings, 19, 19.

LEAVING Mount Horeb, Elijah went again through the land of Israel, on the errand assigned him. As he passed up the Jordan valley, he came upon a young man ploughing in the field; and at once he knew that this youth was to be his pupil, his successor in the prophetic office. As a sign of this, he threw his own shaggy mantle upon the shoulders of the plougher.

This successor of Elijah, destined to be almost, perhaps wholly, as notable as he, was called Elisha, which means, "God, his salvation." He was to be the saver, where Elijah had been the destroyer; the pardoner where his master had condemned. His first act was one of tenderness. Bowing before Elijah, he asked if, before following him, he might bid farewell to his people. Elijah consented readily. So Elisha kissed his aged parents, made a sacrifice to God of two of the oxen wherewith he had been ploughing, and, with no more ado, set out in the company of the elder prophet, to do his part in the service of our Universal Master.





- 8 The children of Parosh, two thousand an hundred seventy and two.
- 9 The children of Shephatiah, three hundred seventy and two.
- 10 The children of Arah, six hundred fifty and two.
- 11 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred *and* eighteen.
- 12 The children of Elam, a thousand two hundred fifty and four.
- 13 The children of Zattu, eight hundred forty and five.
- 14 The children of Zaccai, seven hundred and threescore.
- 15 The children of Binnui, six hundred forty and eight.
- 16 The children of Bebai, six hundred twenty and eight.
- 17 The children of Azgad, two thousand three hundred twenty and two.
- 18 The children of Adonikam, six hundred threescore and seven.
- 19 The children of Bigvai, two thousand threescore and seven.
- 20 The children of Adin, six hundred fifty and five.
- 21 The children of Ater of Hezekiah, ninety and eight.
- 22 The children of Hashum, three hundred twenty and eight.
- 23 The children of Bezai, three hundred twenty and four.
- 24 The children of Hariph, an hundred and twelve.
- 25 The children of Gibeon, ninety and five.
- 26 The men of Beth-lehem and Netophah, an hundred fourscore and eight.
- 27 The men of Anathoth, an hundred twenty and eight.
- 28 The men of Beth-azmaveth, forty and two.
- 29 The men of Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three.
- 30 The men of Ramah and Gaba, six hundred twenty and one.
- 31 The men of Michmas, an hundred and twenty and two.
- 32 The men of Beth-el and Ai, an hundred twenty and three.
- 33 The men of the other Nebo, fifty and two.
- 34 The children of the other Elam, a thousand two hundred fifty and four.
- 35 The children of Harim, three hundred and twenty.
- 36 The children of Jericho three hundred forty and five.
- 37 The children of Lod, Hadid, and Ono, seven hundred twenty and one.
- 38 The children of Senaah, three thousand nine hundred and thirty.
- 39 ¶ The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three.
- 40 The children of Immer, a thousand fifty and two.
- 41 The children of Pashur, a thousand two hundred forty and seven.
- 42 The children of Harim, a thousand and seventeen.
- 43 ¶ The Levites: the children of Jeshua, of Kadmiel, *and* of the children of Hodevah, seventy and four.
- 44 ¶ The singers: the children of Asaph, an hundred forty and eight.

45 ¶ The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.

46 ¶ The Nethinims: the children of Ziha, the children of Hashupha, the children of Tabbaoth,

47 The children of Keros, the children of Sia, the children of Padon,

48 The children of Lebana, the children of Hagaba, the children of Shalmai,

49 The children of Hanan, the children of Giddel, the children of Gahar,

50 The children of Reaiah, the children of Rezin, the children of Nekoda,

51 The children of Gazzam, the children of Uzza, the children of Phaseah,

52 The children of Besai, the children of Meunim, the children of Nephishesim,

53 The children of Bakbuk, the children of Hakupha, the children of Harhur,

54 The children of Bazlith, the children of Mehida, the children of Harsha,

55 The children of Barkos, the children of Sisera, the children of Tamah,

56 The children of Neziah, the children of Hatipha.

57 ¶ The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida,

58 The children of Jaala, the children of Darkon, the children of Giddel,

59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Amon.

60 All the Nethinims, and the children of Solomon's servants, *were* three hundred ninety and two.

61 And these *were* they which went up *also* from Tel-melah, Tel-haresha, Cherub, Addon, and Immer: but they could not show their father's house, nor their seed, whether they *were* of Israel.

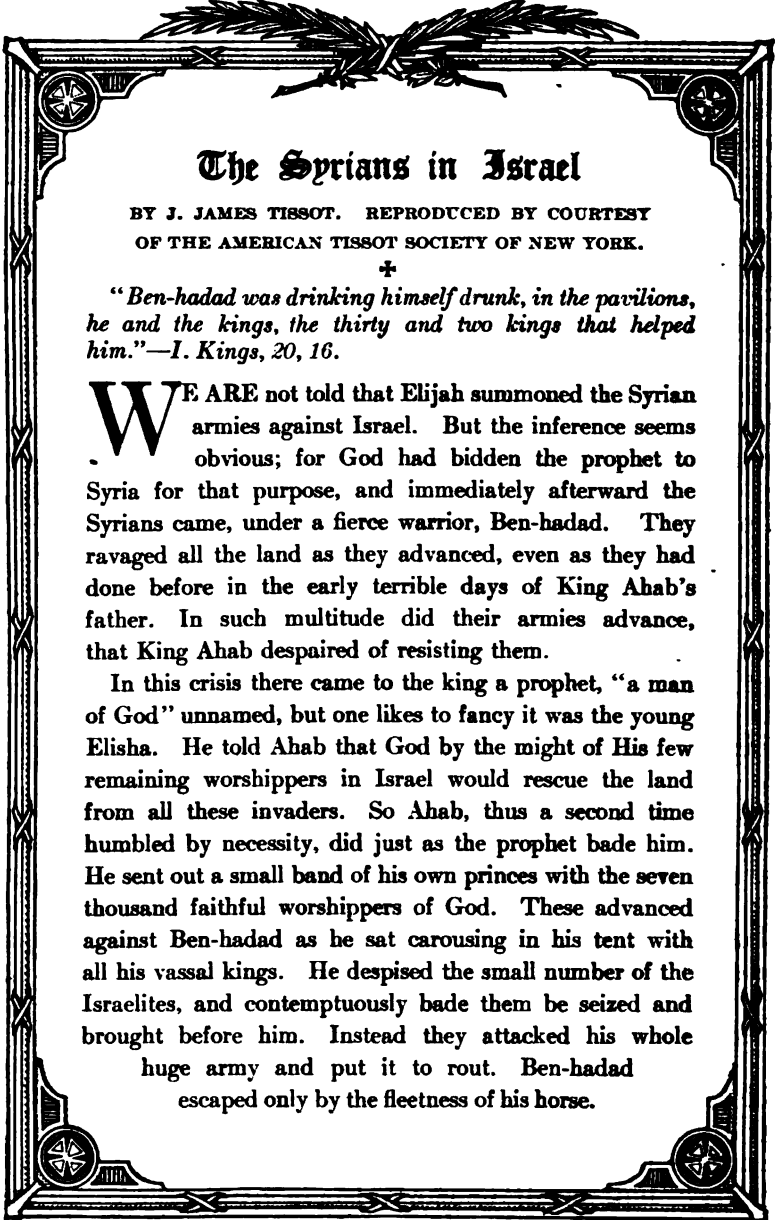
62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.

63 ¶ And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took *one* of the daughters of Barzillai the Gileadite to wife, and was called after their name.

64 These sought their register *among* those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.

65 And the Tirshatha¹ said unto them, that they should not eat of the most holy things, till there stood *up* a priest with Urim and Thummim.

¹Tirshatha means governor.



The Syrians in Israel

BY J. JAMES TISSOT. REPRODUCED BY COURTESY
OF THE AMERICAN TISSOT SOCIETY OF NEW YORK.

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"Ben-hadad was drinking himself drunk, in the pavilions, he and the kings, the thirty and two kings that helped him."—I. Kings, 20, 16.

WE ARE not told that Elijah summoned the Syrian armies against Israel. But the inference seems obvious; for God had bidden the prophet to Syria for that purpose, and immediately afterward the Syrians came, under a fierce warrior, Ben-hadad. They ravaged all the land as they advanced, even as they had done before in the early terrible days of King Ahab's father. In such multitude did their armies advance, that King Ahab despaired of resisting them.

In this crisis there came to the king a prophet, "a man of God" unnamed, but one likes to fancy it was the young Elisha. He told Ahab that God by the might of His few remaining worshippers in Israel would rescue the land from all these invaders. So Ahab, thus a second time humbled by necessity, did just as the prophet bade him. He sent out a small band of his own princes with the seven thousand faithful worshippers of God. These advanced against Ben-hadad as he sat carousing in his tent with all his vassal kings. He despised the small number of the Israelites, and contemptuously bade them be seized and brought before him. Instead they attacked his whole huge army and put it to rout. Ben-hadad escaped only by the fleetness of his horse.



V-41 Copyright, 1901, by M. de Brunoff.

66 ¶ The whole congregation together *was* forty and two thousand three hundred and threescore.

67 Beside their manservants and their maidservants, of whom *there were* seven thousand three hundred thirty and seven: and they had two hundred forty and five singing men and singing women.

68 Their horses, seven hundred thirty and six: their mules, two hundred forty and five:

69 *Their* camels, four hundred thirty and five; six thousand seven hundred and twenty asses.

70 ¶ And some of the chief of the fathers gave unto the work. The Tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments.

71 And *some* of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pounds of silver.

72 And *that* which the rest of the people gave *was* twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments.

73 So the priests, and the Levites, and the porters, and the singers, and *some* of the people, and the Nethinims, and all Israel, dwelt in their cities; and when the seventh month came,¹ the children of Israel *were* in their cities.

Chapter 8

¹ The religious manner of reading and hearing the law. ⁹ They comfort the people. ¹³ The forwardness of them to hear and be instructed. ¹⁶ They keep the feast of tabernacles.

AND all the people gathered themselves together as one man into the street that *was* before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel.

2 And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month.

3 And he read therein before the street that *was* before the water gate from the morning until mid-day, before the men and the women, and those that could understand; and the ears of all the people *were attentive* unto the book of the law.

4 And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.

5 And Ezra opened the book in the sight of all the people; (for he

¹The Revised Version transfers "and when the seventh month came" to the next sentence, chapter 8, verse 1.

was above all the people;) and when he opened it, all the people stood up:

6 And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with *their* faces to the ground.

7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people *stood* in their place.

8 So they read in the book in the law of God distinctly, and gave the sense, and caused *them* to understand the reading.

9 ¶ And Nehemiah, which *is* the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day *is* holy unto the LORD your God; mourn not, nor weep. For all the people wept, when they heard the words of the law.

10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for *this* day *is* holy unto our Lord: neither be ye sorry; for the joy of the LORD is your strength.

11 So the Levites stilled all the people, saying, Hold your peace, for the day *is* holy; neither be ye grieved.

12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

13 ¶ And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law.

14 And they found written in the law which the LORD had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month:

15 And that they should publish and proclaim in all their cities and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as *it is* written.

16 ¶ So the people went forth, and brought *them*, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim.

17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.

18 Also day by day, from the first day unto the last day, he read in





Ahab Demands Naboth's Vineyard

BY T. M. ROOKE, REPRODUCED BY PERMISSION FROM THE
COLLECTION OF MERTON RUSSELL-COATES, ESQ., J.P.,
F.R.G.S., AT EAST CLIFF HALL, BOURNEMOUTH.

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"And Ahab spoke unto Naboth, saying, Give me thy vineyard, that I may have it for a garden."—I. Kings, 21, 2.

TWICE did the Syrian hordes under Ben-hadad invade Israel; and twice was their power utterly broken by the little handful of God's faithful who fought against them. Yet even after this King Ahab did not submit himself wholly to the Lord. He remained under the sway of his fair but evil consort, Jezebel, and permitted her to restore the worship of Baal which Elijah had so terribly eradicated. A yet more solemn personal lesson was needed to break the self-will of the gorgeous king, to rouse him to take heed of the "still small voice" within. So this lesson, also, was forthcoming.

The king had built him a beautiful summer palace in the pleasant town of Jezreel, and often lived there in preference even to his splendid capital of Samaria. The window of his Jezreel home looked out upon the vineyard of a citizen named Naboth; and Ahab thought how pleasant it would be to turn the vineyard into a rich garden for his palace. He went to Naboth and offered to purchase the land at a high price. But Naboth refused, as indeed if he was a religious man, he must; for the law of Moses forbade anyone to part with the land allotted him under the original distribution of Canaan by Joshua.





the book of the law of God. And they kept the feast seven days; and on the eighth day *was* a solemn assembly, according unto the manner.

Chapter 9

1 A solemn fast, and repentance of the people. 4 The Levites make a religious confession of God's goodness, and their wickedness.



NOW in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them.

2 And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers.

3 And they stood up in their place, and read in the book of the law of the LORD their God *one* fourth part of the day; and *another* fourth part they confessed, and worshipped the LORD their God.

4 ¶ Then stood up upon the stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cried with a loud voice unto the LORD their God.

5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, said, Stand up *and* bless the LORD your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise.

6 Thou, *even* thou, *art* LORD alone: thou hast made heaven, the heaven of heavens, with all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou preservest them all; and the host of heaven worshippeth thee.

7 Thou *art* the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham;

8 And foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give *it*, *I say*, to his seed, and hast performed thy words; for thou *art* righteous:

9 And didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea.

10 And shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they dealt proudly against them. So didst thou get thee a name, as *it is* this day.

11 And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as a stone into the mighty waters.

12 Moreover thou leddest them in the day by a cloudy pillar; and

in the night by a pillar of fire, to give them light in the way wherein they should go.

13 Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments:

14 And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant;

15 And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them.

16 But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments,

17 And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou *art* a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.

18 Yea, when they had made them a molten calf, and said, This is thy God that brought thee up out of Egypt, and had wrought great provocations;

19 Yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go.

20 Thou gavest also thy good spirit to instruct them, and witheldest not thy manna from their mouth, and gavest them water for their thirst.

21 Yea, forty years didst thou sustain them in the wilderness, *so that* they lacked nothing; their clothes waxed not old, and their feet swelled not.

22 Moreover thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

23 Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess *it*,

24 So the children went in and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would.

25 And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and oliveyards, and



Jezebel Tempts Ahab

FROM THE NABOTH SERIES BY T. M. ROOKE, IN THE
COLLECTION OF MERTON RUSSELL-COTES, ESQ.,

F. R. G. S.

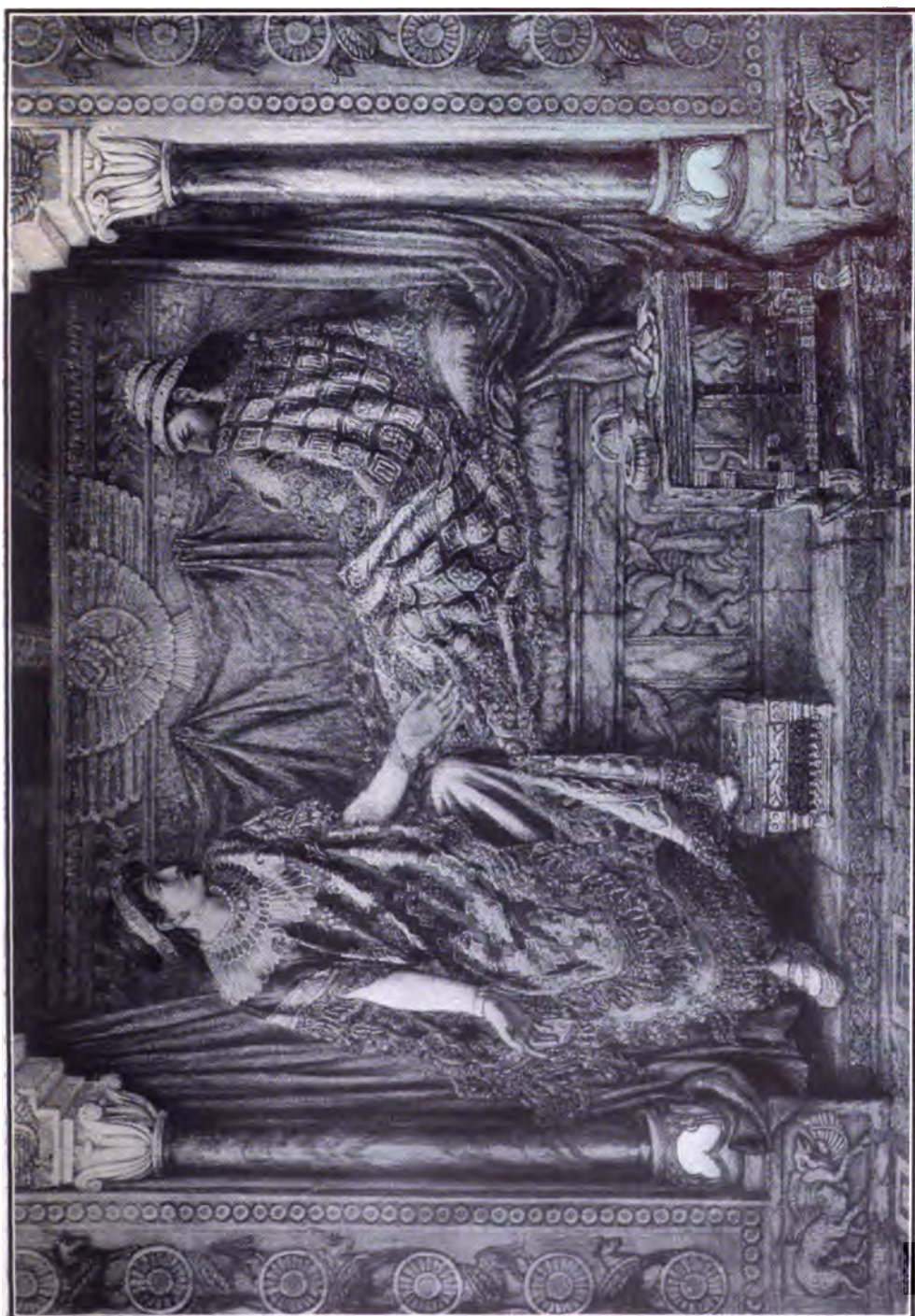


"And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry."—I. Kings, 21, 7.

SO DEEP set was King Ahab's desire for Naboth's vineyard, that when it was refused him, he acted like a pampered child. "He laid him down upon his bed, and turned away his face, and would eat no bread." And yet the impulse did not come to him to despoil Naboth by force; for Ahab was at heart a well-meaning man, according to his light. But whatever of evil he did not seek, his wife Jezebel was ever ready to bring to him. She sought him now in his dolor, and demanded its cause. When he told her, she was openly contemptuous. Was he master in Israel, or was he not, that he permitted any ordinary man to thwart his will? Then she bade him "be merry," he should have the vineyard.

With calm and evil ingenuity she arranged for Naboth's death. A fast was proclaimed in Jezreel; Naboth was set in charge of the ceremonial, as if in honor. Thus he was embroiled with hired plotters, who quarreled with him, and swore he had blasphemed God. He and all his family were stoned to death. Then Ahab took possession of his vineyard.





fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness.

26 Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations.

27 Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest *them* from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies.

28 But after they had rest, they did evil again before thee: therefore leftest thou them in the hand of their enemies, so that they had dominion over them: yet when they returned, and cried unto thee, thou heardest *them* from heaven; and many times didst thou deliver them according to thy mercies;

29 And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them;) and withdrew the shoulder, and hardened their neck, and would not hear.

30 Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.

31 Nevertheless for thy great mercies' sake thou didst not utterly consume them, nor forsake them; for thou *art* a gracious and merciful God.

32 Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day.

33 Howbeit thou *art* just in all that is brought upon us; for thou hast done right, but we have done wickedly:

34 Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them.

35 For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works.

36 Behold, we *are* servants this day, and *for* the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we *are* servants in it:

37 And it yieldeth much increase unto the kings whom thou hast

set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we *are* in great distress.

38 And because of all this we make a sure *covenant*, and write it; and our princes, Levites, *and* priests, seal *unto it*.

Chapter 10

1 *The names of them that sealed the covenant.* 29 *The points of the covenant.*



OW those that sealed *were*, Nehemiah, the Tirshatha, the son of Hachaliah, and Zidkijah,

2 Seraiah, Azariah, Jeremiah,

3 Pashur, Amariah, Malchijah,

4 Hattush, Shebaniah, Malluch,

5 Harim, Meremoth, Obadiah,

6 Daniel, Ginnethon, Baruch,

7 Meshullam, Abijah, Mijamin,

8 Maaziah, Bilgai, Shemaiah: these *were* the priests.

9 And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel;

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,

11 Micha, Rehob, Hashabiah,

12 Zaccur, Sherebiah, Shebaniah,

13 Hodijah, Bani, Beninu.

14 The chief of the people; Parosh, Pahath-moab, Elam, Zattu, Bani,

15 Bunni, Azgad, Bebai,

16 Adonijah, Bigvai, Adin,

17 Ater, Hizkijah, Azzur,

18 Hodijah, Hashum, Bezai,

19 Hariph, Anathoth, Nebai,

20 Magpiash, Meshullam, Hezir,

21 Meshezabeel, Zadok, Jaddua,

22 Pelatiah, Hanan, Anaiah,

23 Hoshea, Hananiah, Hashub,

24 Hallohesh, Pileha, Shobek,

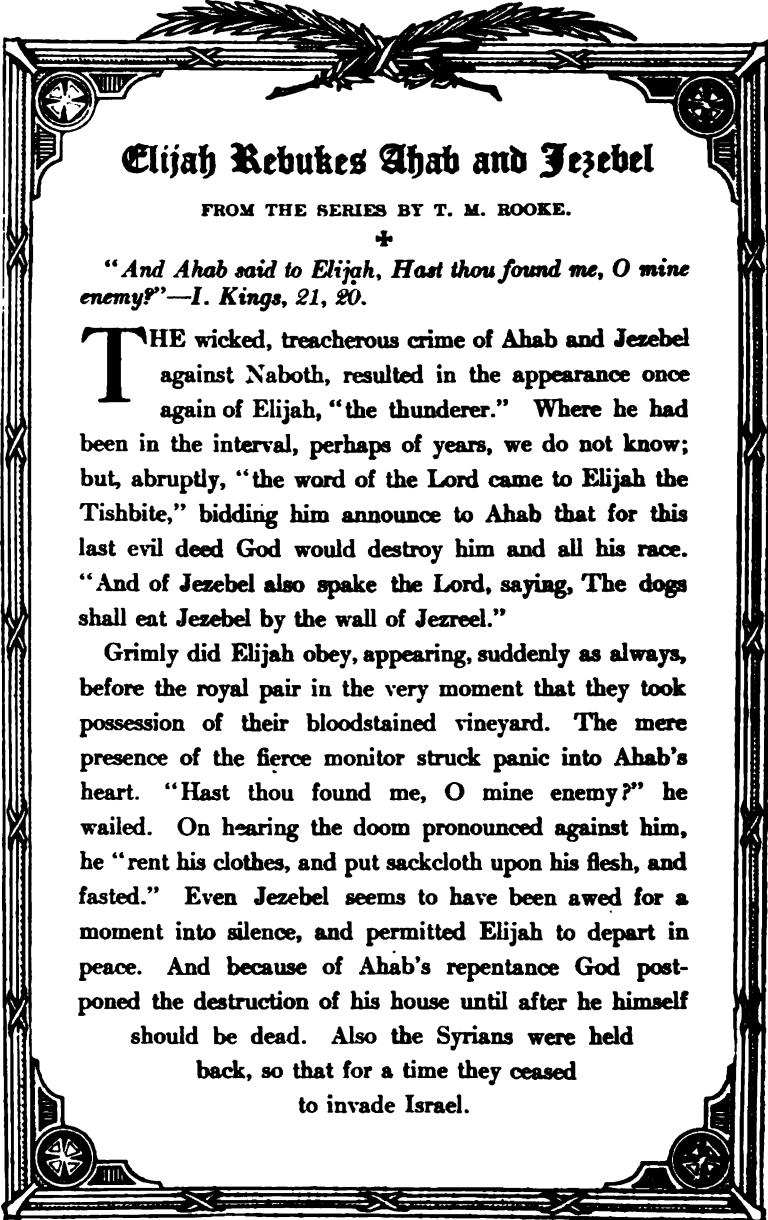
25 Rehum, Hashabnah, Maaseiah,

26 And Ahijah, Hanan, Anan,

27 Malluch, Harim, Baanah.

28 ¶ And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;

29 They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by



Elijah Rebukes Ahab and Jezebel

FROM THE SERIES BY T. M. ROOKE.

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"And Ahab said to Elijah, Hast thou found me, O mine enemy?"—I. Kings, 21, 20.

THE wicked, treacherous crime of Ahab and Jezebel against Naboth, resulted in the appearance once again of Elijah, "the thunderer." Where he had been in the interval, perhaps of years, we do not know; but, abruptly, "the word of the Lord came to Elijah the Tishbite," bidding him announce to Ahab that for this last evil deed God would destroy him and all his race. "And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel."

Grimly did Elijah obey, appearing, suddenly as always, before the royal pair in the very moment that they took possession of their bloodstained vineyard. The mere presence of the fierce monitor struck panic into Ahab's heart. "Hast thou found me, O mine enemy?" he wailed. On hearing the doom pronounced against him, he "rent his clothes, and put sackcloth upon his flesh, and fasted." Even Jezebel seems to have been awed for a moment into silence, and permitted Elijah to depart in peace. And because of Ahab's repentance God postponed the destruction of his house until after he himself should be dead. Also the Syrians were held back, so that for a time they ceased to invade Israel.



Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes;

30 And that we would not give our daughters unto the people of the land, nor take their daughters for our sons:

31 And *if* the people of the land bring ware or any victuals on the sabbath day to sell, *that* we would not buy it of them on the sabbath, or on the holy day: and *that* we would leave the seventh year, and the exaction of every debt.

32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God;

33 For the shewbread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy *things*, and for the sin offerings to make an atonement for Israel, and *for* all the work of the house of our God.

34 And we cast the lots among the priests, the Levites, and the people, for the wood offering, to bring *it* into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, as *it is* written in the law:

35 And to bring the firstfruits of our ground, and the firstfruits of all the fruit of all trees, year by year, unto the house of the LORD:

36 Also the firstborn of our sons, and of our cattle, as *it is* written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God:

37 And *that* we should bring the firstfruits of our dough, and our offerings, and the fruits of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.

38 And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house.

39 For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where *are* the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God.

Chapter 11

¹ The rulers, voluntary men, and the tenth man chosen by lot, dwell at Jerusalem. ³ A catalogue of their names.
²⁰ The residue dwell in other cities.

AND the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots to bring one of ten to dwell in Jerusalem the holy city, and nine parts *to dwell* in other cities.

² And the people blessed all the men, that willingly offered themselves to dwell at Jerusalem.

3 ¶ Now these *are* the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, *to wit*, Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon's servants.

4 And at Jerusalem dwelt *certain* of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uzziyah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Perez;

5 And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.

6 All the sons of Perez that dwelt at Jerusalem *were* four hundred threescore and eight valiant men.

7 And these *are* the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.

8 And after him Gabbai, Sallai, nine hundred twenty and eight.

9 And Joel the son of Zichri *was* their overseer: and Judah the son of Senuah *was* second over the city.

10 Of the priests: Jedaiah the son of Joiarib, Jachin.

11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, *was* the ruler of the house of God.

12 And their brethren that did the work of the house *were* eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

13 And his brethren, chief of the fathers, two hundred forty and two: and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer,

14 And their brethren, mighty men of valour, an hundred twenty and eight: and their overseer *was* Zabdiel, the son of *one of* the great men.

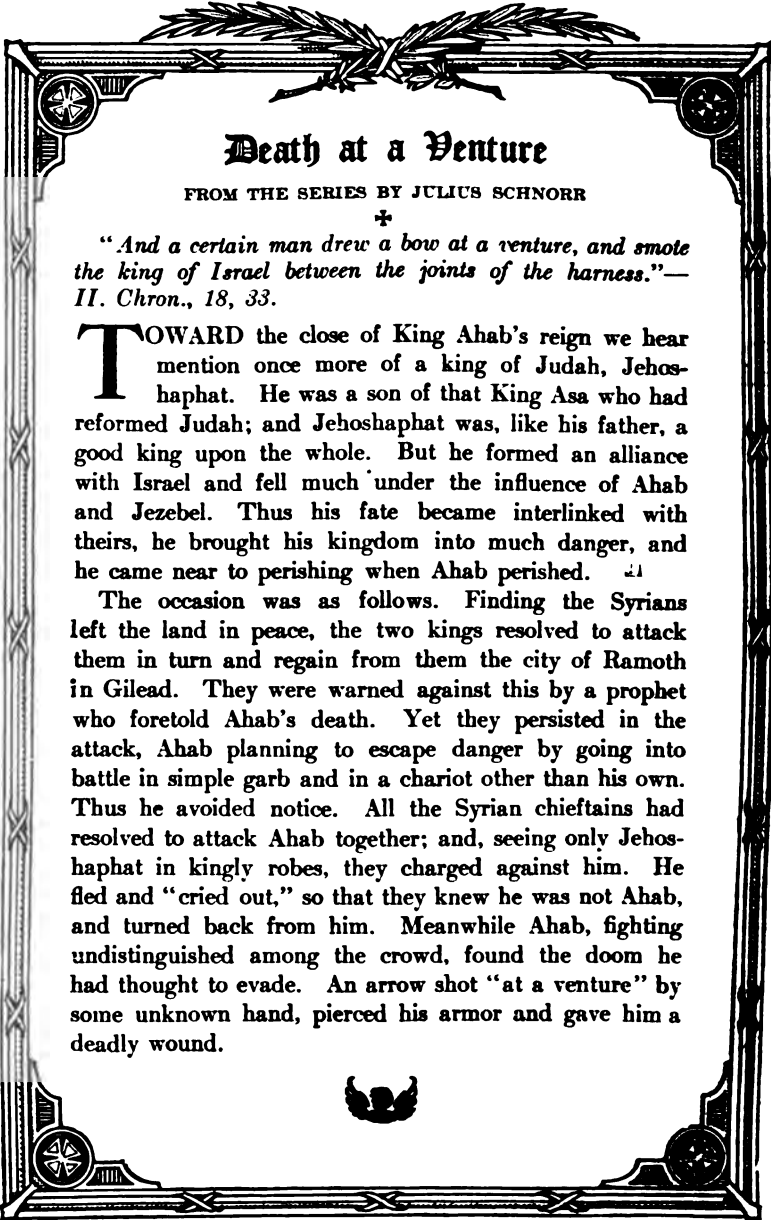
15 Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni;

16 And Shabbethai and Jozabad, of the chief of the Levites, *had* the oversight of the outward business of the house of God.

17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, *was* the principal to begin the thanksgiving in prayer: and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

18 All the Levites in the holy city *were* two hundred fourscore and four.

19 Moreover the porters, Akkub, Talmon, and their brethren that kept the gates, *were* an hundred seventy and two.



Death at a Venture

FROM THE SERIES BY JULIUS SCHNORR

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"And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness."—II. Chron., 18, 33.

TOWARD the close of King Ahab's reign we hear mention once more of a king of Judah, Jehoshaphat. He was a son of that King Asa who had reformed Judah; and Jehoshaphat was, like his father, a good king upon the whole. But he formed an alliance with Israel and fell much under the influence of Ahab and Jezebel. Thus his fate became interlinked with theirs, he brought his kingdom into much danger, and he came near to perishing when Ahab perished.

The occasion was as follows. Finding the Syrians left the land in peace, the two kings resolved to attack them in turn and regain from them the city of Ramoth in Gilead. They were warned against this by a prophet who foretold Ahab's death. Yet they persisted in the attack, Ahab planning to escape danger by going into battle in simple garb and in a chariot other than his own. Thus he avoided notice. All the Syrian chieftains had resolved to attack Ahab together; and, seeing only Jehoshaphat in kingly robes, they charged against him. He fled and "cried out," so that they knew he was not Ahab, and turned back from him. Meanwhile Ahab, fighting undistinguished among the crowd, found the doom he had thought to evade. An arrow shot "at a venture" by some unknown hand, pierced his armor and gave him a deadly wound.





20 ¶ And the residue of Israel, of the priests, *and* the Levites, *were* in all the cities of Judah, every one in his inheritance.

21 But the Nethinims dwelt in Ophel: and Ziha and Gispa *were* over the Nethinims.

22 The overseer also of the Levites at Jerusalem *was* Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the singers *were* over the business of the house of God.

23 For *it was* the king's commandment concerning them, that a certain portion should be for the singers, due for every day.

24 And Pethahiah the son of Meshezabeel, of the children of Zerah the son of Judah, *was* at the king's hand in all matters concerning the people.

25 And for the villages, with their fields, *some* of the children of Judah dwelt at Kirjath-arba, and *in* the villages thereof, and at Dibon, and *in* the villages thereof, and at Jekabzeel, and *in* the villages thereof,

26 And at Jeshua, and at Moladah, and at Beth-phelet,

27 And at Hazar-shual, and at Beer-sheba, and *in* the villages thereof,

28 And at Ziklag, and at Mekonah, and in the villages thereof,

29 And at En-rimmon, and at Zareah, and at Jarmuth,

30 Zanoah, Adullam, and *in* their villages, at Lachish, and the fields thereof, at Azekah, and *in* the villages thereof. And they dwelt from Beer-sheba unto the valley of Hinnom.

31 The children also of Benjamin from Geba *dwelt* at Michmash, and Aija, and Beth-el, and *in* their villages,

32 *And* at Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod, and Ono, the valley of craftsmen.

36 And of the Levites *were* divisions *in* Judah, *and* in Benjamin.

Chapter 12

1 The priests, 8 and the Levites, which came up with Zerubbabel. 10 The succession of high priests. 22 Certain chief Levites. 27 The solemnity of the dedication of the walls. 44 The offices of priests and Levites appointed in the temple.



OW these *are* the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra,

2 Amariah, Malluch, Hattush,

3 Shechaniah, Rehum, Meremoth,

4 Idde, Ginnetho, Abijah,

5 Miamin, Maadiah, Bilgah,

6 Shemaiah, and Joiarib, Jedaiah,

7 Sallu, Amok, Hilkiah, Jedaiah. These *were* the chief of the priests and of their brethren in the days of Jeshua.

8 Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, *and* Mattaniah, *which was* over the thanksgiving, he and his brethren.

9 Also Bakkukiah and Unni, their brethren, *were* over against them in the watches.

10 ¶ And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada,

11 And Joiada begat Jonathan, and Jonathan begat Jaddua,¹

12 And in the days of Joiakim were priests, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah;

13 Of Ezra, Meshullam; of Amariah, Jehohanan;

14 Of Melicu, Jonathan; of Shebaniah, Joseph;

15 Of Harim, Adna; of Meraioth, Helkai;

16 Of Iddo, Zechariah; of Ginnethon, Meshullam;

17 Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai;

18 Of Bilgah, Shammua; of Shemaiah, Jehonathan;

19 And of Joiarib, Mattenai; of Jedaiah, Uzzi;

20 Of Sallai, Kallai; of Amok, Eber;

21 Of Hilkiah, Hashabiah; of Jedaiah, Nethaneel.

22 ¶ The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, *were* recorded chief of the fathers: also the priests, to the reign of Darius the Persian.

23 The sons of Levi, the chief of the fathers, *were* written in the book of the chronicles, even until the days of Johanan the son of Eliashib.

24 And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise *and* to give thanks, according to the commandment of David the man of God, ward over against ward.

25 Mattaniah, and Bakkukiah, Obadiah, Meshullam, Talmon, Akkub, *were* porters keeping the ward at the thresholds of the gates.

26 These *were* in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.

27 ¶ And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, *with* cymbals, psalteries, and with harps.

28 And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi;

29 Also from the house of Gilgal, and out of the fields of Geba

¹This genealogy extends to a date a century after Nehemiah's building of the walls. The high-priest Jaddua was a contemporary of Alexander the Great.



The Retribution Upon Ahab

FROM THE SERIES BY T. M. ROOKE IN THE COLLECTION
OF MERTON RUSSELL-COATES, ESQ., F. R. G. S.

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"And the dogs licked up his blood; and they washed his armour; according unto the word of the Lord which he spake."—I. Kings, 22, 38.

KING AHAB felt that the arrow had brought his death wound. "Turn thine hand," said he to his driver, "and carry me out of the host." The man could not break a way through the crowd; so the king, holding himself upright as best he might in his chariot, "died at even: and the blood ran out of the wound into the midst of the chariot." Thus Ahab died in his sins.

Elijah had foretold of him that he should meet a violent death, and that "In the place where dogs had licked the blood of Naboth shall dogs lick thy blood, even thine." This latter also came to pass; for the king's body was brought back in his chariot to his capital. There at "the pool of Samaria" where Naboth had been slain, "one washed the chariot," which was all bedabbled with the king's blood. So the dogs licked it up. And Ahab after all his wavering and sin, his splendor and his weakness, his good impulses and bad, was buried in his capital and "slept at peace."





and Azmaveth: for the singers had builded them villages round about Jerusalem.

30 And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.

31 Then I brought up the princes of Judah upon the wall, and appointed two great *companies of them that gave thanks, whereof one* went on the right hand upon the wall toward the dung gate:

32 And after them went Hoshaiah, and half of the princes of Judah,

33 And Azariah, Ezra, and Meshullam,

34 Judah, and Benjamin, and Shemaiah, and Jeremiah,

35 And *certain* of the priests' sons with trumpets; *namely*, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph:

36 And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God, and Ezra the scribe before them.

37 And at the fountain gate, which was over against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water gate eastward.

38 And the other *company of them that gave thanks* went over against *them*, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces even unto the broad wall;

39 And from above the gate of Ephraim, and above the old gate, and above the fishgate, and the tower of Hananeel, and the tower of Meah, even unto the sheep gate: and they stood still in the prison gate.

40 So stood the two *companies of them that gave thanks* in the house of God, and I, and the half of the rulers with me:

41 And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, *and* Hananiah, with trumpets;

42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers sang loud, with Jezrahiah *their* overseer.

43 Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.

44 ¶ And at that time were some appointed over the chambers for the treasures, for the offerings, for the firstfruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law for the priests and Levites: for Judah rejoiced for the priests and for the Levites that waited.

45 And both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, *and* of Solomon his son.

46 For in the days of David and Asaph of old *there were* chief of the singers, and songs of praise and thanksgiving unto God.

47 And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion: and they sanctified *holy things* unto the Levites; and the Levites sanctified *them* unto the children of Aaron.

Chapter 13

1 Upon the reading of the law separation is made from the mixed multitude. 4 Nehemiah at his return causeth the chambers to be cleansed. 10 He reformeth the officers in the house of God. 15 The violation of the sabbath, 23 and the marriages with strange wives.

IN that day they read in the book of Moses in the audience of the people; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever;

2 Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: howbeit our God turned the curse into a blessing.

3 Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.

4 ¶ And before this, Eliashib the priest, having the oversight of the chamber of the house of our God, *was* allied unto Tobiah:

5 And he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was commanded *to be given* to the Levites, and the singers, and the porters; and the offerings of the priests.

6 But in all this *time* was not I at Jerusalem: for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and after certain days obtained I leave of the king:

7 And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God.

8 And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber.

9 Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat offering and the frankincense.

10 ¶ And I perceived that the portions of the Levites had not been *given them*: for the Levites and the singers, that did the work, were fled every one to his field.

11 Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place.

12 Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries.



Elijah Protected by Heaven's Fire

FROM THE BIBLICAL SERIES BY GUSTAVE DORÉ.



"And there came down fire from heaven, and consumed him and his fifty."—II. Kings, 1, 10.

KING AHAB left two sons, both of whom succeeded in turn to his throne. Ahaziah, the elder, reigned only two years; yet this was long enough to show that he would be an evil ruler, worse even than his father. An accident overtook him; he fell from a window of his palace. Being much injured he sent, perhaps by suggestion of his mother Jezebel, to make sacrifice to a noted idol of Baal, and thus secure his recovery.

This led to the prophet Elijah's performing his last grim vengeance. Appearing suddenly before King Ahaziah's messengers he bade them return to their master and ask him why he sought strange gods. Had he forgotten the great God of Israel?

Crying out in dread, "It is Elijah the Tishbite," Ahaziah determined to rid himself, as his father had not dared, of this defiant prophet. He sent fifty soldiers to seize Elijah, where he sat waiting upon a hill. The captain of the soldiers, secure in his weapons and his men, bade the prophet "come down," calling him mockingly "Thou man of God!" Elijah answered "If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty." Once before had he called down heaven's fire; and now, as before, the lightning answered to his will.





13 And I made treasurers over the treasures, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and next to them *was* Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful, and their office *was* to distribute unto their brethren.

14 Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof.

15 ¶ In those days saw I in Judah *some* treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all *manner of* burdens, which they brought into Jerusalem on the sabbath day: and I testified *against them* in the day wherein they sold victuals.

16 There dwelt men of Tyre also therein which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

17 Then I contended with the nobles of Judah, and said unto them, What evil thing *is* this that ye do, and profane the sabbath day?

18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.

19 And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and *some* of my servants set I at the gates, *that* there should no burden be brought in on the sabbath day.

20 So the merchants and sellers of all kinds of ware lodged without Jerusalem once or twice.

21 Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do *so* again, I will lay hands on you. From that time forth came they no *more* on the sabbath.

22 And I commanded the Levites that they should cleanse themselves, and *that* they should come *and* keep the gates, to sanctify the sabbath day. Remember me, O my God, *concerning* this also, and spare me according to the greatness of thy mercy.

23 ¶ In those days also saw I Jews *that* had married wives of Ashdod, of Ammon, *and* of Moab:

24 And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people.

25 And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, *saying*, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

26 Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his

God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin.

27 Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?

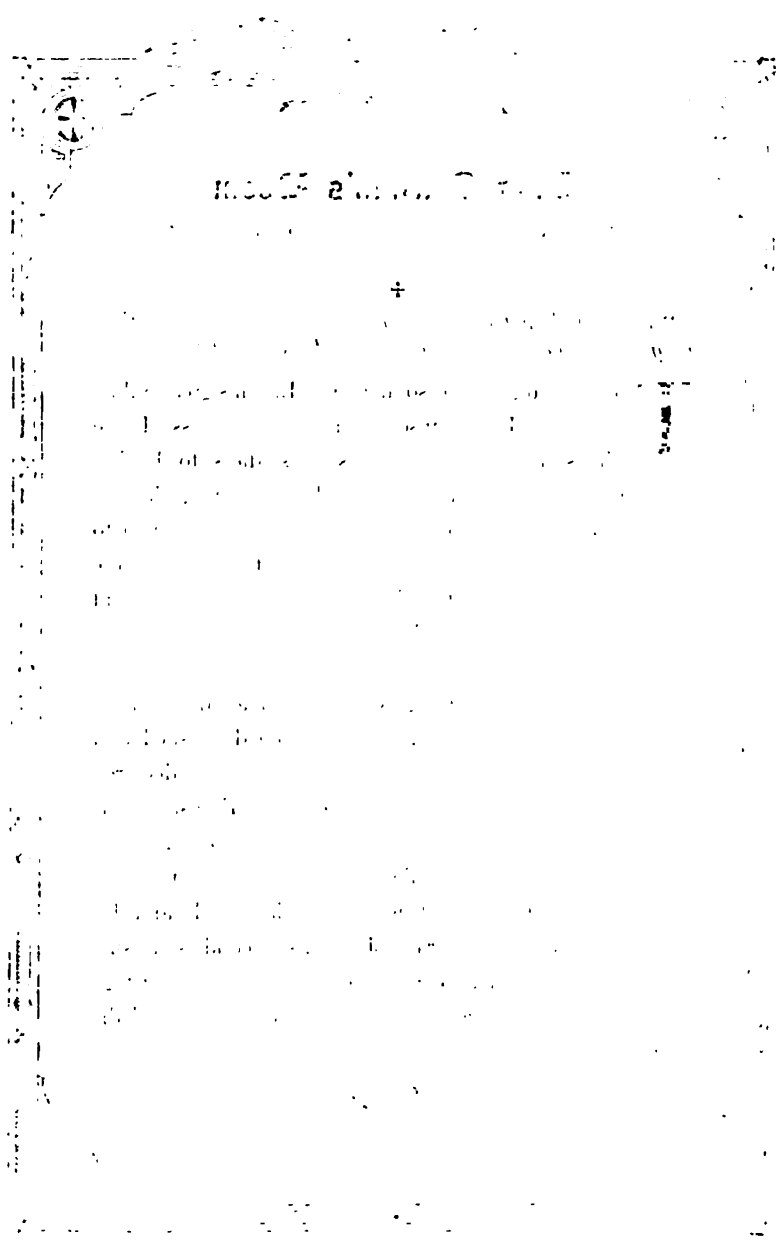
28 And *one* of the sons of Joiada, the son of Eliashib the high priest, *was* son-in-law to Sanballat the Horonite: therefore I chased him from me.

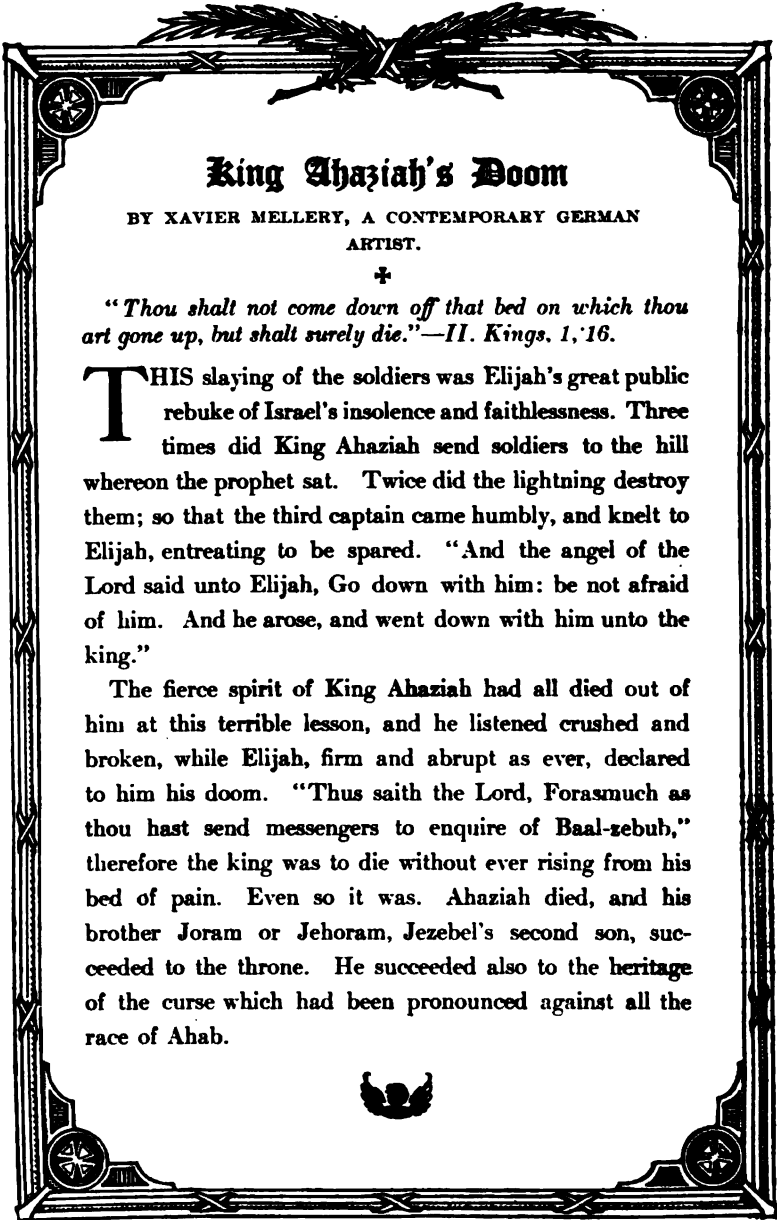
29 Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites.

30 Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business;

31 And for the wood offering, at times appointed, and for the firstfruits. Remember me, O my God, for good.







King Ahaziah's Doom

BY XAVIER MELLERY, A CONTEMPORARY GERMAN
ARTIST.



"Thou shalt not come down off that bed on which thou art gone up, but shalt surely die."—II. Kings. 1, 16.

THIS slaying of the soldiers was Elijah's great public rebuke of Israel's insolence and faithlessness. Three times did King Ahaziah send soldiers to the hill whereon the prophet sat. Twice did the lightning destroy them; so that the third captain came humbly, and knelt to Elijah, entreating to be spared. "And the angel of the Lord said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king."

The fierce spirit of King Ahaziah had all died out of him at this terrible lesson, and he listened crushed and broken, while Elijah, firm and abrupt as ever, declared to him his doom. "Thus saith the Lord, Forasmuch as thou hast send messengers to enquire of Baal-zebub," therefore the king was to die without ever rising from his bed of pain. Even so it was. Ahaziah died, and his brother Joram or Jehoram, Jezebel's second son, succeeded to the throne. He succeeded also to the heritage of the curse which had been pronounced against all the race of Ahab.



Introduction to the Book of Esther

The right of the Book of Esther to be included among the canonical or inspired Scriptures was not granted without serious opposition on the part of Jewish rabbis, and it has been much doubted by Christian writers. Some have objected to the book's lack of religious teaching; others to its uncertain historical character. But among the mass of Jews the book has always been a particularly popular work. It accounts for the origin of one of their feasts, that of Purim, to the observance of which it seeks to encourage the people; and its reading aloud constitutes one of the main features of that occasion.

Its authorship is wholly unknown. It seems by its character to be of comparatively late date, most probably the third century B.C. if not later. The book treats of the fate of the Jews while dwelling in Babylonia under the Persian kings. It tells of a special danger which threatened the race in the days of the king Ahasuerus, and of their deliverance by Esther and Mordecai. Ahasuerus is probably identical with the Xerxes whom the Greeks defeated; and as this monarch's reign extended from B.C. 485 to 465 the events narrated would have occurred during the unrecorded interval of sixty years in the middle of the book of Ezra. Apparently, however, the entire story should be regarded rather as a poetic romance or allegory, than as positive history. Its literary qualities are undeniable.

The placing of "Esther" in the sequence of the biblical books has varied widely. The English Bible places it, as here, last of the historical books; but the Jews place it among the latest of the Kethubhim or Hagiographa, that is, the sacred writings other than the Law and the Prophets.

The Greek version of the Bible adds to the story of Esther passages which do not exist in the Hebrew, and have never been part of the Hebrew canon. Hence these passages are not included in modern Protestant Bibles, though they are accepted by the Catholic Church along with the other apocryphal books. The passages add much to the religious tone of the story.



THE BOOK OF

Esther

Chapter 1

¹ Ahasuerus maketh royal feasts. ¹⁰ Vashti, sent for, refuseth to come. ¹³ Ahasuerus, by the counsel of Memucan maketh the decree of men's sovereignty.



OW it came to pass in the days of Ahasuerus,¹ (this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty provinces:)

² That in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace,

³ In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, being before him:

⁴ When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, even an hundred and fourscore days.

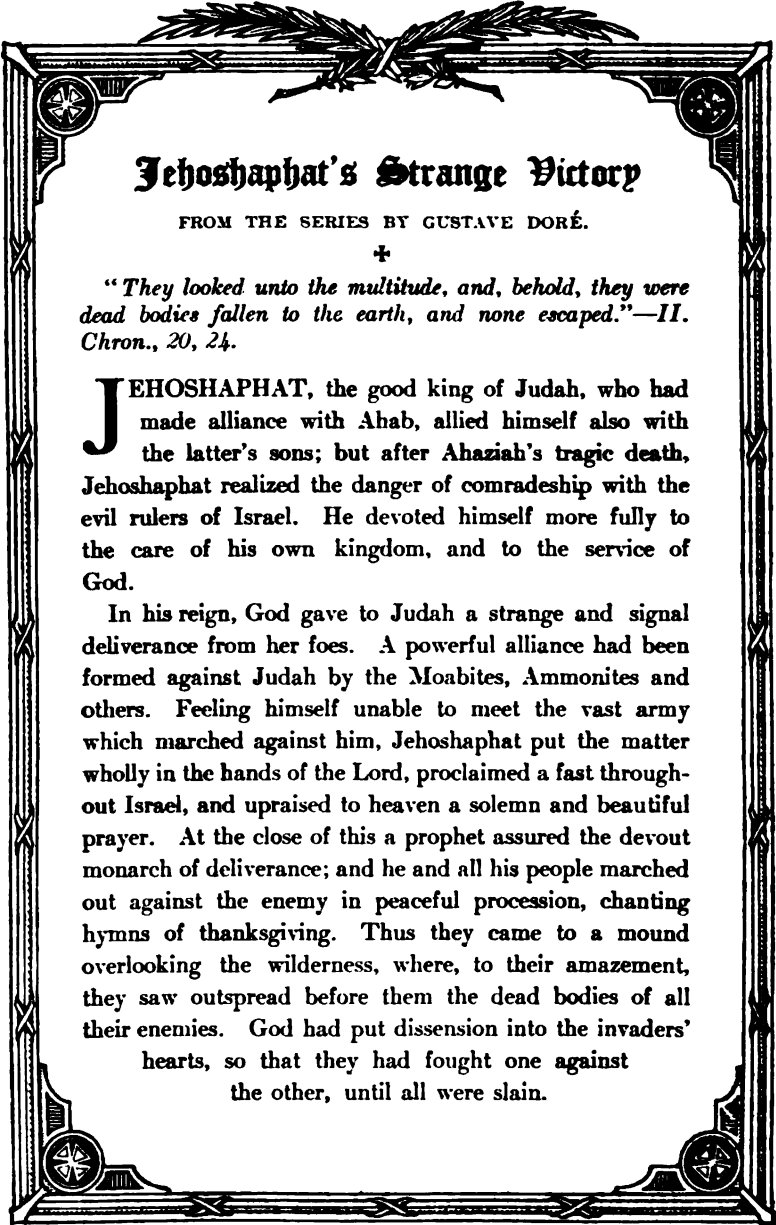
⁵ And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace;

⁶ Where were white, green, and blue, hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds² were of gold and silver, upon a pavement of red, and blue, and white, and black marble.

⁷ And they gave them drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the state of the king.

¹This Ahasuerus has been variously identified. He seems most probably to have been the Artaxerxes first mentioned in the Book of Ezra, the same Xerxes (reigned 485-465 B.C.) whom the Greeks defeated.

²That is, the couches on which they reclined.



Jehoshaphat's Strange Victory

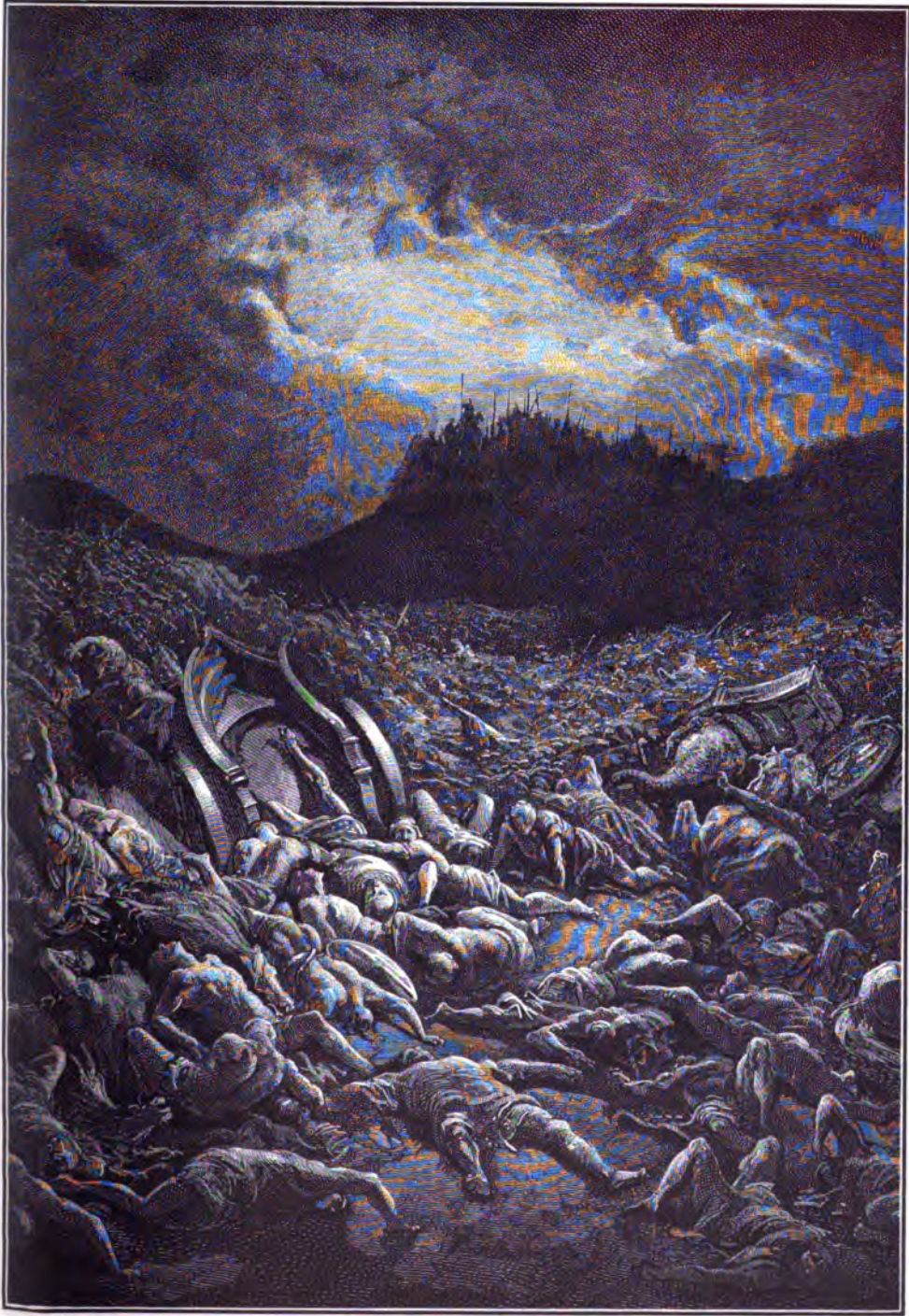
FROM THE SERIES BY GUSTAVE DORÉ.

+

"They looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped."—II. Chron., 20, 24.

JEHOSHAPHAT, the good king of Judah, who had made alliance with Ahab, allied himself also with the latter's sons; but after Ahaziah's tragic death, Jehoshaphat realized the danger of comradeship with the evil rulers of Israel. He devoted himself more fully to the care of his own kingdom, and to the service of God.

In his reign, God gave to Judah a strange and signal deliverance from her foes. A powerful alliance had been formed against Judah by the Moabites, Ammonites and others. Feeling himself unable to meet the vast army which marched against him, Jehoshaphat put the matter wholly in the hands of the Lord, proclaimed a fast throughout Israel, and upraised to heaven a solemn and beautiful prayer. At the close of this a prophet assured the devout monarch of deliverance; and he and all his people marched out against the enemy in peaceful procession, chanting hymns of thanksgiving. Thus they came to a mound overlooking the wilderness, where, to their amazement, they saw outspread before them the dead bodies of all their enemies. God had put dissension into the invaders' hearts, so that they had fought one against the other, until all were slain.



8 And the drinking *was* according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

9 Also Vashti the queen made a feast for the women *in* the royal house which *belonged* to king Ahasuerus.

10 ¶ On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king,

11 To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she *was* fair to look on.

12 But the queen Vashti refused to come at the king's commandment by *his* chamberlains: therefore was the king very wroth, and his anger burned in him.

13 ¶ Then the king said to the wise men, which knew the times, (for so *was* the king's manner toward all that knew law and judgment:

14 And the next unto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, *and* Memucan, the seven princes of Persia and Media, which saw the king's face, *and* which sat the first in the kingdom;)

15 What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

16 And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that *are* in all the provinces of the king Ahasuerus.

17 For *this* deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

18 *Likewise* shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus *shall there arise* too much contempt and wrath.

19 If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she.

20 And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and small.

21 And the saying pleased the king and the princes; and the king did according to the word of Memucan:

22 For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that *it* should be published according to the language of every people.

Chapter 2

1 Out of the choice of virgins a queen is to be chosen. 5 Mordecai the nursing father of Esther. 8 Esther is preferred by Hegai before the rest. 12 The manner of purification, and going in to the king. 15 Esther being pleasing the king is made queen. 21 Mordecai discovering a treason is recorded in the chronicles.

AFTER these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.

2 Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king:

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hegai the king's chamberlain, keeper of the women; and let their things for purification be given *them*:

4 And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

5 ¶ Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;

6 Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah¹ king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid *was* fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

8 ¶ So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.

9 And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, *which were* meet to be given her, out of the king's house: and he preferred her and her maids unto the best *place* of the house of the women.

10 Esther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew *it*.

¹The same as Jehoiachin.



The Chariot of Fire

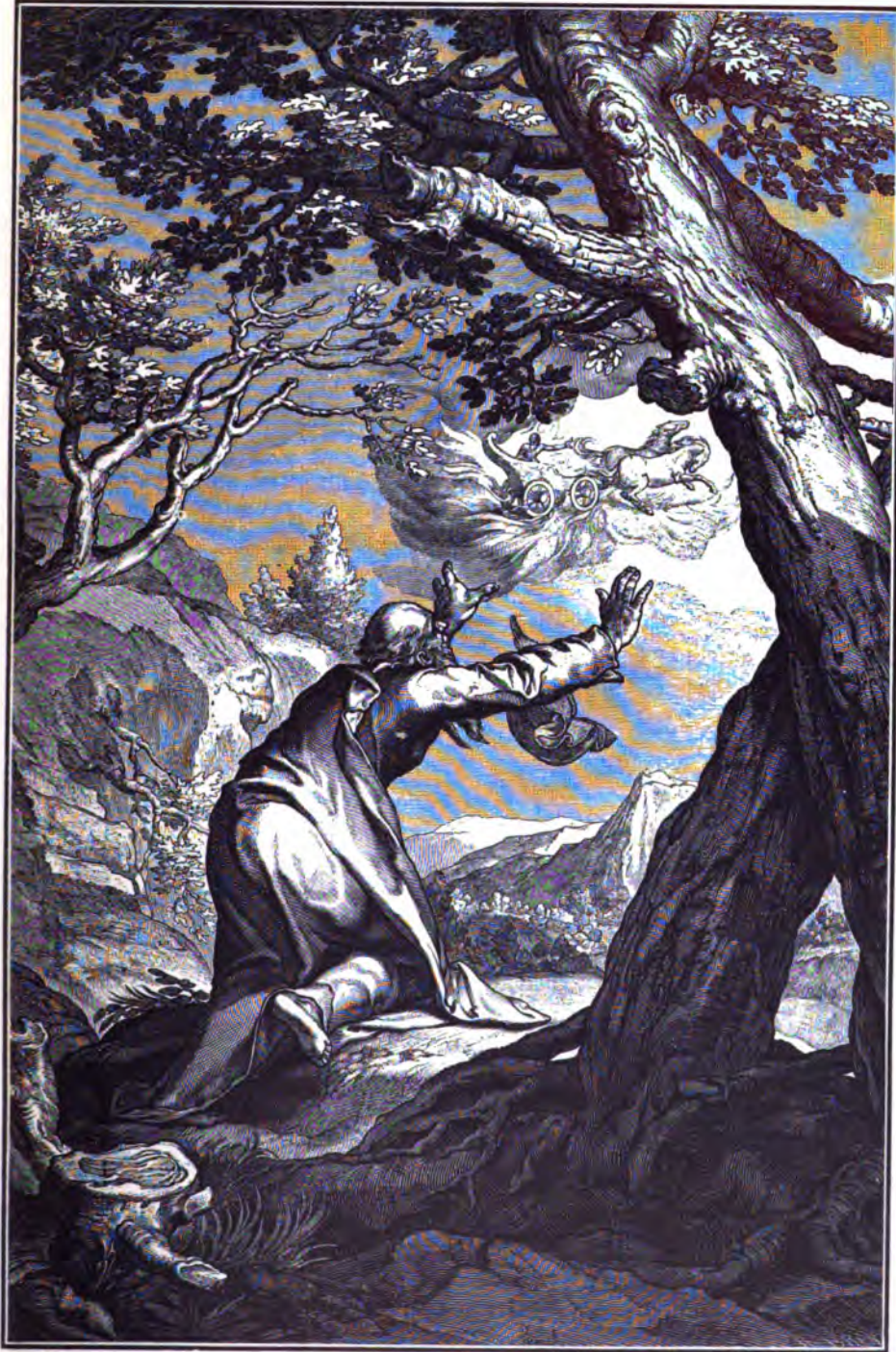
BY ABRAHAM BLOEMAERT, THE DUTCH MASTER,
DIED 1658.



"There appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven."—II. Kings, 2, 11.

WE can not place, exactly, the period of the prophet Elijah's remarkable passing from this world. His last public mission was the doom-ing of King Ahaziah. Somewhere in the years that fol-lowed this, he felt that his time was come. During his declining days he had apparently, like the former prophet Samuel, taught the schools of prophets. So now, accom-ppanied by his chosen disciple Elisha, he made a last visit to these schools at Bethel and at Jericho. Here the young prophets foresaw dimly, and whispered to Elisha, that the great Elijah was to be taken from them that day. Also Elijah himself, as if in fear and pity for his disciple, bade Elisha stay behind. But Elisha refused to be turned from his master and followed him devotedly. Elijah opened Jordan before them as if by a miracle, so that master and pupil crossed over dryshod.

Then came the marvellous thing, most noted of all the miracles of the Old Testament. As the two prophets advanced in earnest converse toward the wilderness, almost it must have been where God had taken Moses from among men, a similar glory was given to Elijah. A chariot of fire appeared; and Elijah was swept up as by a whirlwind toward God. He is the third among the sons of men of whom this heavenward departure without death seems implied; he is the first of whom it is definitely stated.



11 And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

12 ¶ Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purification accomplished, *to wit*, six months with oil of myrrh, and six months with sweet odours, and with *other* things for the purifying of the women;)

13 Then thus came *every* maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house.

14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

15 ¶ Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her.

16 So Esther was taken unto the king Ahasuerus into his house royal in the tenth month, which *is* the month Tebeth, in the seventh year of his reign.

17 And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

18 Then the king made a great feast unto all his princes and his servants, *even* Esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king.

19 And when the virgins were gathered together the second time, then Mordecai sat in the king's gate.

20 Esther had not *yet* shewed her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

21 ¶ In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus.

22 And the thing was known to Mordecai, who told *it* unto Esther the queen; and Esther certified the king *thereof* in Mordecai's name.

23 And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

Chapter 3

¹ *Haman, advanced by the king, and despised by Mordecai, seeketh revenge upon all the Jews. 7 He casteth lots.*
⁸ *He obtaineth by calumny a decree of the king to put the Jews to death.*

AFTER these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that *were* with him.

2 And all the king's servants, that *were* in the king's gate, bowed, and revered Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did *him* reverence.

3 Then the king's servants, which *were* in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment?

4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he *was* a Jew.

5 And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

6 And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that *were* throughout the whole kingdom of Ahasuerus, *even* the people of Mordecai.

7 ¶ In the first month, that *is*, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that *is*, the lot, before Haman from day to day, and from month to month, *to* the twelfth *month*, that *is*, the month Adar.

8 ¶ And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws *are* diverse from all people; neither keep they the king's laws: therefore it *is* not for the king's profit to suffer them.

9 If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring *it* into the king's treasuries.

10 And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy.

11 And the king said unto Haman, The silver *is* given to thee, the people also, to do with them as it seemeth good to thee.

12 Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province according to the writing thereof, and *to* every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring.

13 And the letters were sent by posts into all the king's provinces,



Elisha Employs Elijah's Mantle

BY EDWARD HALLOWAY, A CONTEMPORARY AMERICAN
ARTIST.

†
*"And he took the mantle of Elijah that fell from him,
and smote the waters."—II. Kings, 2, 14.*

THE prophet Elisha, as he saw his master thus suddenly borne heavenward, cried out after him, "My father, my father, the chariot of Israel and the horsemen thereof!" A mystic exclamation which has long echoed through history as an expression of the visionary glories of God's majesty. Then Elisha took solemnly upon himself the duties of his predecessor. Elijah's prophetic mantle had fallen from him as he rose. This mantle Elisha took. Returning to the river Jordan, he smote its waters with the mantle, as he had seen Elijah do; and, as before, the waters parted, so that Elisha returned in safety to Jericho.

There the young men of the prophet's school, fifty of them, had awaited him, watching these wonders from afar. They prostrated themselves at Elisha's feet crying, "The spirit of Elijah doth rest on Elisha." Then at their urgency, Elisha permitted them to go search the wilderness for their former master; but they found naught of him. Meanwhile Elisha as a first testimony of his power, and also of the gentler spirit of his ministration, blessed the bitter waters about Jericho, so that they became sweet, and all men might drink of them.



V-54—Copyright, 1897, by Frank E. Wright.

to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, *even upon the thirteenth day* of the twelfth month, which *is* the month Adar, and *to take* the spoil of them for a prey.

14 The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day.

15 The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.

Chapter 4

1 The great mourning of Mordecai and the Jews. 4 Esther, understanding it, sendeth to Mordecai, who sheweth the cause, and adviseth her to undertake the suit. 10 She excusing herself is threatened by Mordecai. 15 She appointing a fast undertaketh the suit.

WHEN Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry;

2 And came even before the king's gate: for none *might* enter into the king's gate clothed with sackcloth.

3 And in every province, whithersoever the king's commandment and his decree came, *there was* great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

4 ¶ So Esther's maids and her chamberlains came and told *it* her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received *it* not.

5 Then called Esther for Hatach, *one* of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what *it was*, and why *it was*.

6 So Hatach went forth to Mordecai unto the street of the city, which *was* before the king's gate.

7 And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

8 Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew *it* unto Esther, and to declare *it* unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

9 And Hatach came and told Esther the words of Mordecai.

10 ¶ Again Esther spake unto Hatach, and gave him commandment unto Mordecai;

11 All the king's servants, and the people of the king's provinces,

do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, *there is* one law of his to put *him* to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

12 And they told to Mordecai Esther's words.

13 Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

14 For if thou altogether holdest thy peace at this time, *then* shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for *such* a time as this?

15 ¶ Then Esther bade *them* return Mordecai *this answer*,

16 Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which *is* not according to the law: and if I perish, I perish.

17 So Mordecai went his way, and did according to all that Esther had commanded him.

Chapter 5

1 Esther, adventuring on the king's favour, obtaineth the grace of the golden sceptre, and inviteth the king and Haman to a banquet. 6 She, being encourageth by the king in her suit, inviteth them to another banquet the next day. 9 Haman, proud of his advancement, repineth at the contempt of Mordecai. 14 By the counsel of Zeresh he buildeth for him a gallows.

NOW it came to pass on the third day, that Esther put on *her* royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

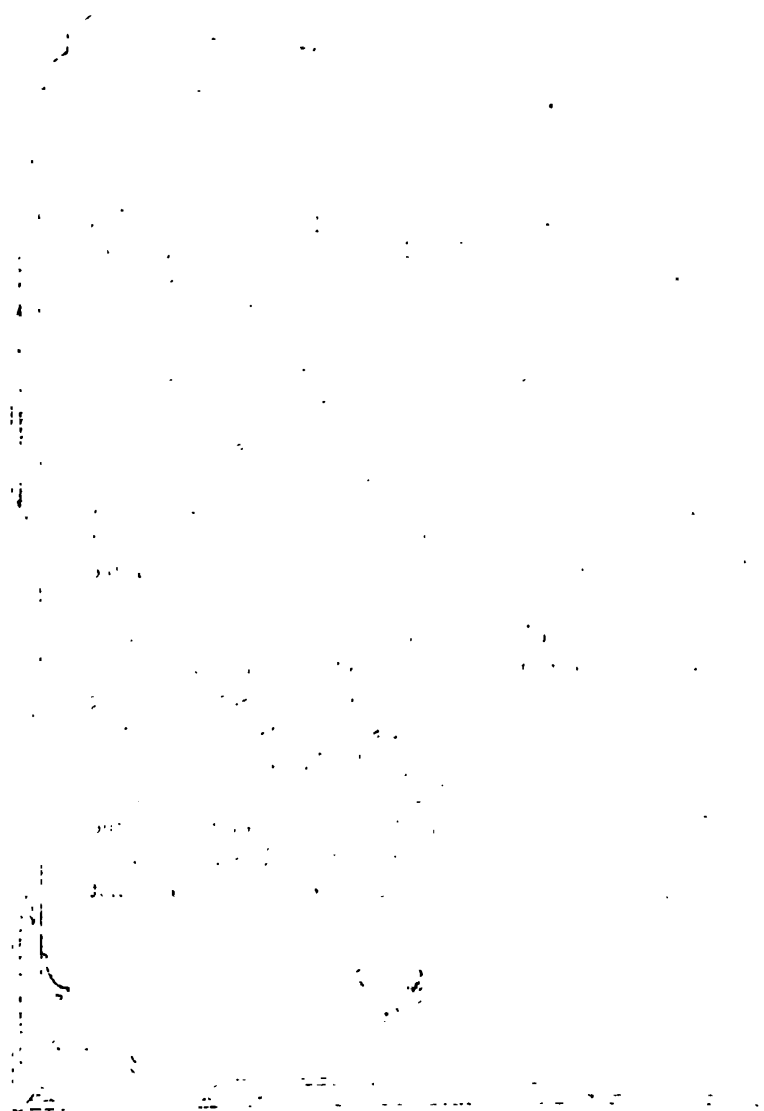
2 And it was so, when the king saw Esther the queen standing in the court, *that* she obtained favour in his sight: and the king held out to Esther the golden sceptre that *was* in his hand. So Esther drew near, and touched the top of the sceptre.

3 Then said the king unto her, What wilt thou, queen Esther? and what *is* thy request? it shall be even given thee to the half of the kingdom.

4 And Esther answered, If *it seem* good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

6 ¶ And the king said unto Esther at the banquet of wine, What *is* thy petition? and it shall be granted thee: and what *is* thy request? even to the half of the kingdom it shall be performed.





The Bears Avenge Elisha

BY CARL SHONHERR, A GERMAN ARTIST, BORN 1824.



"And there came forth two she bears out of the wood, and tare forty and two children of them."—II. Kings, 2, 24.

PASSING now upon his way up into the mountains, Elisha was ridiculed by a party of children, or more probably young men, who met him near the town of Beth-el. Their mockery was directed against his religion even more than against himself. They had heard of Elijah's remarkable ascent into the skies, heard it with disbelief; and, comparing Elijah's shaggy appearance with the more reverend aspect of his successor, they cried to Elisha, "Go up, bald head." One version of the Bible says also that they stoned the prophet. At any rate, he turned and called down upon them a curse. At once two bears coming from the wood tore, the Bible does not say they slew, forty-two of the children.

The incident is not pleasant, and it is unlike everything else in the career and character of the gentle Elisha. So there must have been some strong necessity underlying it. Always elsewhere Elisha's course is one of mercy. Though we find him firmly rebuking King Jehoram of Israel when once this king and the good Jehoshaphat of Judah led an army against Moab, yet even there the prophet followed up his rebuke with kindness. The kings' armies would all have been destroyed by thirst, had not Elisha rescued them.





7 Then answered Esther, and said, My petition and my request *is*;
 8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said.

9 ¶ Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai.

10 Nevertheless Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children, and all *the things* wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.

12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow am I invited unto her also with the king.

13 Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

14 Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to-morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

Chapter 6

1 Ahasuerus, reading in the chronicles of the good service done by Mordecai, taketh care for his reward. 4 Haman coming to sue that Mordecai might be hanged, unawares giveth counsel that he might do him honour. 12 Complaining of his misfortune, his friends tell him of his final destiny.



ON that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.

2 And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus.

3 And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

4 ¶ And the king said, Who *is* in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.

5 And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now

Haman thought in his heart, To whom would the king delight to do honour more than myself?

7 And Haman answered the king, For the man whom the king delighteth to honour,

8 Let the royal apparel be brought which the king *useth* to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head:

9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man *withal* whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

10 Then the king said to Haman. Make haste *and* take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken.

11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

12 ¶ And Mordecai came again to the king's gate. But Haman hasted to his house mourning, and having his head covered.

13 And Haman told Zeresh his wife and all his friends every *thing* that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai *be* of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

14 And while they *were* yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

Chapter 7

1 Esther, entertaining the king and Haman, maketh suit for her own life and her people's. 5 She accuseth Haman
7 The king in his anger, understanding of the gallows which Haman had made for Mordecai, causeth him to be hanged thereon.



O the king and Haman came to the banquet with Esther the queen.

2 And the king said again unto Esther on the second day at the banquet of wine, What *is* thy petition, queen Esther? and it shall be granted thee: and what *is* thy request? and it shall be performed, *even* to the half of the kingdom.

3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request:

4 For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bond-



The Widow's Oil

ENGRAVED BY J. YEAGER, AN ENGLISH ARTIST OF
THE EIGHTEENTH CENTURY.

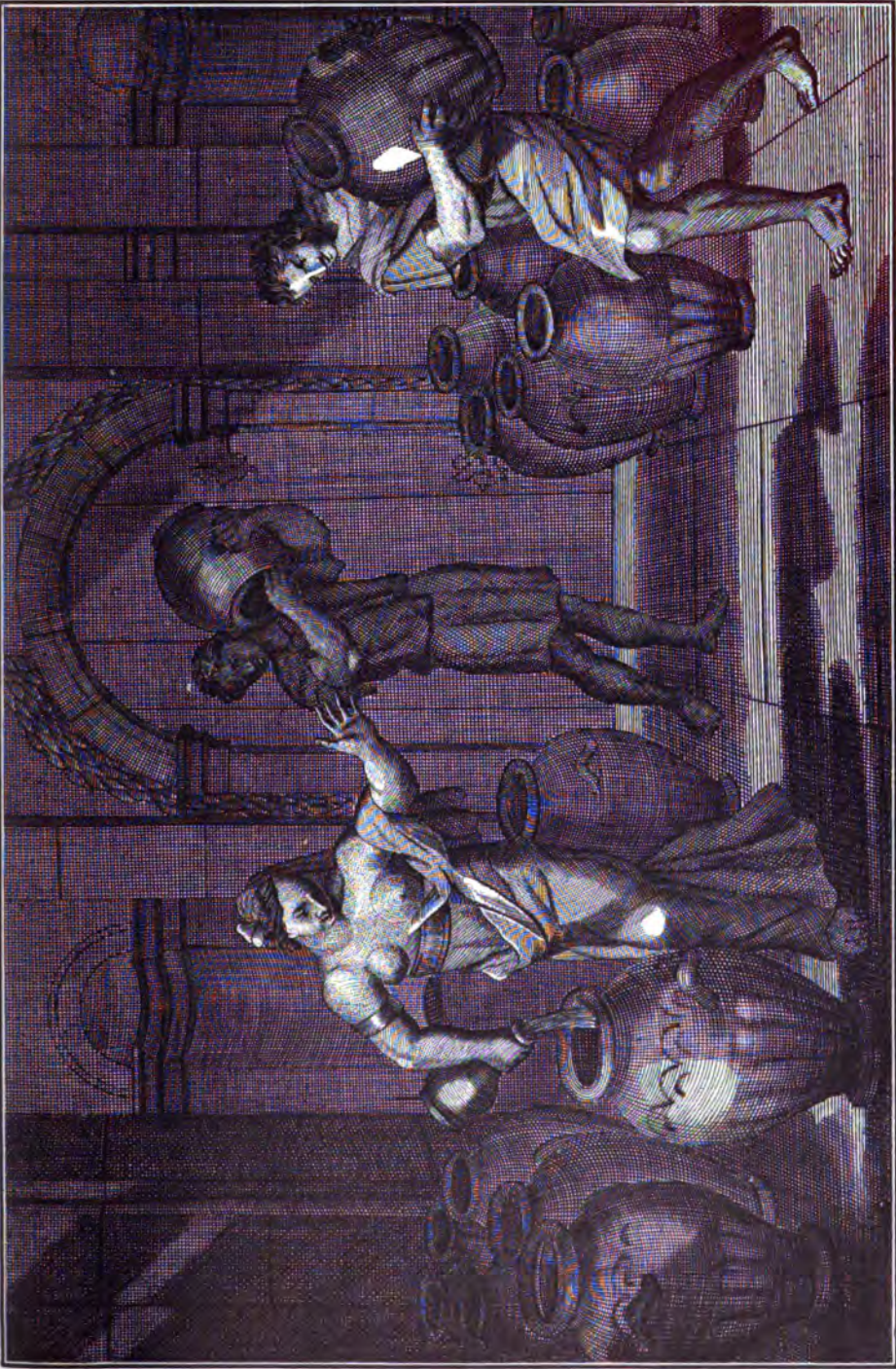
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"Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few."—II Kings, 4, 3.

ELISHA'S life was spent mainly among the common people, preaching, teaching, uplifting and healing. His spirit was beautifully akin to that of the Divine One who later came to dwell in these same lands. Elisha's deeds of miracles are markedly similar to those of the Messiah, performed most often out of the compassion of a tender heart, to relieve some individual distress.

Of this type was his next recorded deed. As he dwelt teaching among the schools, there came to him the widow of one of his disciples, and told him that her husband's death had left her so deep in debt that, by the hard law of those days, her two sons were to be sold into slavery. Elisha, inquiring, found she had naught remaining in her house but a single pot of oil. He bade her borrow vessels from all her neighbors, both she and her sons. When she had gathered all she could, she was to pour oil into them from her own vessel. She did this, and there flowed from her single pot oil enough to fill all the receptacles she had gathered. Moreover, this oil was so valuable that when at Elisha's bidding it was sold, the money sufficed not only to pay the widow's debts, but to enable her to dwell in comfort afterward.





women, I had held my tongue, although the enemy could not counter-vail the king's damage.¹

5 Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so?

6 And Esther said, The adversary and enemy *is* this wicked Haman. Then Haman was afraid before the king and the queen.

7 ¶ And the king arising from the banquet of wine in his wrath *went* into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

8 Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther *was*. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face.

9 And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

Chapter 8

¹ Mordecai is advanced. ³ Esther maketh suit to reverse Haman's letters. ⁷ Ahasuerus granteth to the Jews to defend themselves. ¹⁵ Mordecai's honour, and the Jews' joy.



IN that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he *was* unto her.

2 And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

3 ¶ And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

4 Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king,

5 And said, If it please the king, and if I have found favour in his sight, and the thing *seem* right before the king, and I *be* pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which *are* in all the king's provinces:

¹The Revised Version reads "although the adversary could not have compensated for the king's damage."

6 For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

7 ¶ Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

8 Write ye also for the Jews, as it liketh you, in the king's name, and seal *it* with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.

9 Then were the king's scribes called at that time in the third month, that *is*, the month Sivan, on the three and twentieth *day* thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which *are* from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

10 And he wrote in the king Ahasuerus' name, and sealed *it* with the king's ring, and sent letters by posts on horseback, *and* riders on mules, camels, *and* young dromedaries:

11 Wherein the king granted the Jews which *were* in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, *both* little ones and women, and *to take* the spoil of them for a prey,

12 Upon one day in all the provinces of king Ahasuerus, *namely*, upon the thirteenth *day* of the twelfth month, which *is* the month Adar.

13 The copy of the writing for a commandment to be given in every province *was* published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies.

14 *So* the posts that rode upon mules *and* camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

15 ¶ And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad.

16 The Jews had light, and gladness, and joy, and honour.

17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.



Elisha Revives the Shunammite's Son

BY LORD FREDERICK LEIGHTON, PRESIDENT OF THE
BRITISH ROYAL ACADEMY, DIED 1896.



"And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes."—II. Kings, 4, 34.

PERHAPS the most solemnly impressive of Elisha's miracles was that in which, like his master Elijah, he turned death back to life, to soothe a mother's heart. There dwelt in Shunem a wealthy couple who conceived a deep reverence for Elisha. They even built him a secluded chamber in their home, to which he might retire and there abide in solitude whensoever he would. Now the couple were childless, and the wish of the mother's heart was, as always among the Hebrews, for a son. So Elisha promised her one, and the child was born, and grew in health for years. Then while playing beside his father in the field, he was stricken dead, apparently by sunstroke.

The agonized mother sent in haste for Elisha, and he came from another city, and carried the child up into his little chamber "in the wall." There he prayed for the lad, laying his own, warm body above the lifeless one, prayed for long hours it would seem, until God let him have his will. The youth came back to earth and to his mother's arms.





Chapter 9

1 The Jews (the rulers, for fear of Mordecai, helping them) slay their enemies, with the ten sons of Haman. 12 Ahasuerus, at the request of Esther, granteth another day of slaughter, and Haman's sons to be hanged. 20 The two days of Purim are made festival.

NOW in the twelfth month, that is, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them:)

2 The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them.

4 For Mordecai *was* great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.

5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them.

6 And in Shushan the palace the Jews slew and destroyed five hundred men.

7 And Parshandatha, and Dalphon, and Asphatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vajezatha,

10 The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand.

11 On that day the number of those that were slain in Shushan the palace was brought before the king.

12 ¶ And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now what *is* thy petition? and it shall be granted thee: or what *is* thy request further? and it shall be done.

13 Then said Esther, If it please the king, let it be granted to the Jews which *are* in Shushan to do to-morrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows.

14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

15 For the Jews that *were* in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three

hundred men at Shushan; but on the prey¹ they laid not their hand.

16 But the other Jews that *were* in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey,

17 On the thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness.

18 But the Jews that *were* at Shushan assembled together on the thirteenth *day* thereof, and on the fourteenth thereof; and on the fifteenth *day* of the same they rested, and made it a day of feasting and gladness.

19 Therefore the Jews of the villages, that dwelt in the unwall'd towns, made the fourteenth day of the month Adar *a day of* gladness and feasting, and a good day, and of sending portions one to another.

20 ¶ And Mordecai wrote these things, and sent letters unto all the Jews that *were* in all the provinces of the king Ahasuerus, *both* nigh and far,

21 To stablish *this* among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,

22 As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them;

24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that *is*, the lot, to consume them, and to destroy them;

25 But when *Esther* came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

26 Wherefore they called these days Purim after the name of Pur. Therefore for all the words of this letter, and *of that* which they had seen concerning this matter, and which had come unto them,

27 The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their *appointed* time every year;

28 And *that* these days *should be* remembered and kept throughout

¹In this and the following verse, the Revised Version alters "prey" to "spoil" to agree with verse 10.



The Little Maid in Exile

BY FRANCIS W. W. TOPHAM, R. S., AN ENGLISH ARTIST,
BORN 1838.



*"And she said unto her mistress, Would God my lord
were with the prophet that is in Samaria."—II. Kings, 5, 3.*

MANY similar deeds of personal tenderness made Elisha celebrated, not only for his mysterious power, but also for his love toward his people of Israel. Once in time of famine, he blessed a few ears of corn and loaves of bread, and these sufficed to feed a company of "an hundred men." Once his disciples by mistake put poisonous herbs into the broth whereof they all ate; but Elisha blessed the herbs, and they became harmless.

So noted did the prophet become, that his fame reached far beyond the borders of his own land, even to Israel's enemies in Syria. The chief general of the Syrian king was a very good, well-meaning man, named Naaman. He had been seized by that terrible and even to-day apparently incurable disease, leprosy. Now, the Syrians were always making raids into Israel, and in one of these they had captured a little Israelite maid, who had become a slave in Naaman's home. One day the mistress of the house was lamenting her husband's disease and inevitable doom, whereon the little maid, touched by her mistress's grief and perhaps by her master's goodness, told her lady of Elisha and his marvellous powers, suggesting that Naaman should appeal to him.





every generation, every family, every province, and every city; and *that* these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.

29 Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim.

30 And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, *with* words of peace and truth,

31 To confirm these days of Purim in their times *appointed*, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves and for their seed, the matters of the fastings and their cry.

32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

Chapter 10

1 *Ahasuerus's greatness.* 3 *Mordecai's advancement.*

AND the king Ahasuerus laid a tribute upon the land, and *upon* the isles of the sea.

2 And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, *are* they not written in the book of the chronicles of the kings of Media and Persia?

3 For Mordecai the Jew *was* next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.





General Introduction to the Poetical Books



THE Poetical Books of the Bible stand on a wholly different level of authority from the other portions. The Hebrews themselves divide their sacred writings, that is the "Old Testament" into three classes, the Law, the Prophets, and the Hagiographa. The latter class includes all those books to which the Hebrews attribute neither the extreme sanctity of the Law (the five books of Moses), nor yet the second degree of veneration given the prophetic books. These Hagiographa were included in the canon, that is, were accepted as being inspired by God, at a much later period than the other books.

The Hagiographa are of two kinds, historic and poetic. Their historic section, previously discussed, includes the books of Chronicles, Ezra and Nehemiah, and Ruth and Esther. The poetic Hagiographa are Job, Psalms, Proverbs, Ecclesiastes, Lamentations and the Song of Solomon. These are all in verse in the original Hebrew; and this verse form, partly preserved in the established English translation is wholly restored in the Revised Version. Hence in the present edition it has seemed well to suggest this verse form while retaining the more familiar King James text.

The rhythmic form of Hebrew verse depends mainly on the couplet. This contains a balancing of two parallel clauses, presenting the same thought in two aspects, two similar wordings (synonymous parallelism), or presenting contrasted ideas in the two balancing clauses (antithetical parallelism), or adding in the second line an element which is necessary to complete the thought (synthetic parallelism). Thus, to illustrate synonymous parallelism, the celebrated Second Psalm opens, in the Revised Version, with the couplet:

"Why do the nations rage,
And the peoples imagine a vain thing?"



Elisha Refuses Naaman's Gifts

BY PIETER GREBBER, A DUTCH MASTER OF THE
EIGHTEENTH CENTURY. FROM THE
HAARLEM GALLERY.

†
*"But he said, As the Lord liveth, before whom I stand,
I will receive none."—II. Kings, 5, 16.*

THE stories of Elisha are not apparently given chronologically. So we cannot be sure under just which king of Israel each incident occurred. Probably all the Syrian tales refer to the reign of Jehoram, Ahab's second son, who was the last of his race. To the king there came a gorgeous Syrian embassy, headed by the general Naaman, with a royal letter requesting that Naaman be cured of his leprosy. Jehoram was in despair that his great enemy should send him such an extravagant request. "Am I God, to kill and to make alive!" he cried, thinking the Syrian meant to force him into war.

Then Elisha sent word to Jehoram that he would cure Naaman. So the mighty general came and stood before the prophet's door. Elisha without even seeing him, ordered that he should go wash in Jordan's flow, and he would be cured. Naaman was very angry; for he had expected that, like the magi of his own land, Elisha would greet him with high honor and go through some elaborate ceremony of cure. Only after much entreaty from his servants did he consent to do what the prophet bade. From his bath in Jordan he came out a well man.

Deeply awed and grateful he sought Elisha's door again, loaded with gifts and declaring that Elisha's God was the only god. But the prophet, who had refused to honor him, refused also to accept his gifts, and bade him go his way in peace.



A moment later comes the cry,

"Let us break their bands asunder,
And cast away their cords from us."

And then,

"He that sitteth in the heavens shall laugh:
The Lord shall have them in derision."

Antithetical parallelism may be illustrated by Proverbs 10, 1.

"A wise son maketh a glad father;
But a foolish son is the heaviness of his mother."

or Proverbs 10, 12.

"Hatred stirreth up strifes:
But love covereth all sins."

Synthetic parallelism is found e.g., in Psalm 29, 1.

"Give unto the Lord, O ye mighty,
Give unto the Lord glory and strength."

Here the second line completes the first.

These couplets are often joined together: one way in which this is done may be illustrated by Proverbs 23, 15, 16.

"My son, if thy heart be wise,
My heart shall rejoice, even mine.
Yea, my reins shall rejoice,
When thy lips speak right things."

Here the first line corresponds to the fourth, and the second to the third.

That Hebrew poetry knew also the strophe is seen in the use of the refrain at the end of each strophe, e.g. Psalms 42, 43 are held together by the refrain, which occurs in 42, 5, 11; 43, 5.

"Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God: for I shall yet praise him,
Who is the health of my countenance, and my God."

The most important principle of Hebrew poetry however, is the parallelism, and in reading the poetical books, this balancing of phrases should constantly be held in mind even where it is lost in translation. It echoes through the whole, lending its re-enforcement to every thought.

Introduction to the Book of Job

The Book of Job belongs among the few great masterpieces of the literature of the world. Its author is wholly unknown, as is the date of its composition. Parts of it seem very ancient, the state of society portrayed being that of the time of Moses or the patriarchs. On the other hand some portions of the work belong apparently to the period after the return of the Jews from the Babylonian captivity. The book therefore seems, like so many of the biblical books, a compilation. Its two opening chapters and the close of the final chapter (verses 7-17) are in prose. These prose sections form presumably the oldest part, the very ancient account of Job, the good, wise man who, despite his righteousness, had to undergo awful suffering. This narrative is then taken up by a great poet and employed as the basis of the tremendous meditative, religious poem which constitutes the body of the book.

How can the terrible suffering which sometimes falls upon the righteous be explained and justified? This is the problem of the book. Apparently the writer found prevalent in his day, a belief that righteousness is always rewarded with earthly prosperity, and that if misfortune overtakes a man the fact gives proof that his heart has been evil. This belief the poet overthrows in his great dramatic poem, which takes the form of a discussion between Job and his three friends.

There are three cycles of speeches, dialogues in which Job contends against the arguments and accusations of his friends. At the close of these, in chapter 31, comes Job's titanic challenge to the Almighty to explain to him the seeming injustice of life. This challenge is answered by Jehovah Himself; but before the answer there intervene the speeches of Elihu (chapters 32-37) which have been regarded by many scholars as a later addition to the poem. They certainly interrupt what would seem its natural flow, as do also the fine poem on wisdom in chapter 28, and the descriptions of Behemoth and Leviathan in chapters 40 and 41.

The climax of the book is reached in chapter 38 where Jehovah appears and overthrows both the doubts of Job and the obstinacy and falsity of his three friends. God is not represented as giving any answer as to the cause and meaning of suffering. That human problem remains as dark as it had been before. Only the divine assurance is made certain that the old dogma which saw in calamity the punishment of God, is not true. Genuine piety is not always followed by outward prosperity. A man may suffer ever so terribly and yet be acceptable to God. God's rule of the world may be mysterious, it is nevertheless righteous; and he is ever on the side of the righteous and ever full of loving interest for him, irrespective of all outward appearances which may contradict this,

NOTE:—The metrical form given this book in the Revised Version, combined with the occasional obscurity of the wording, has caused so many slight changes from this King James text, that only the most important of these are noted here. The two versions do not differ widely in sense.



Gehazi's Covetousness

BY J. WALE, AN ENGLISH ARTIST OF THE SEVENTEENTH CENTURY.

†
"I pray thee, a talent of silver, and two changes of garments."—II. Kings, 5, 22.

IN REFUSING Naaman's gifts, Elisha had meant to teach him a further lesson of God's power and of the little worth of the great general's earthly pomp. He had hoped to make upon the man a permanent impress which should be of worth to Israel. This aim was brought to naught by the covetousness of the prophet's servant Gehazi.

Gehazi was a man of shrewd, worldly wisdom, but of little heavenly insight. He served Elisha long, and in the main faithfully. Yet now as he saw this opportunity of enormous wealth passing away from their door, he could not resist its temptation. Hurrying after Naaman's cavalcade, he pretended to come by his master's order, and made excuse for receiving some portion of the rejected gifts. Naaman gave him gladly double all he asked, then went onward feeling that he had repaid his obligations to Israel. Elisha saw well what his servant had done, though Gehazi sought to deny it. "Went not mine heart with thee!" sighed the master in sorrowful rebuke; and "Is it a time to receive money?" In punishment, he condemned Gehazi to suffer thereafter the same leprosy from which Naaman had been cured.







THE BOOK OF

Job

Chapter 1

1 The holiness, riches, and religious care of Job for his children. 6 Satan, appearing before God, by calumny obtaineth leave to tempt Job. 13 Understanding of the loss of his goods and children, in his mourning he blesseth God.



HERE was a man in the land of Uz, whose name was Job; and that man was perfect and upright and one that feared God, and eschewed evil.

2 And there were born unto him seven sons and three daughters.

3 His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.

4 And his sons went and feasted *in their* houses, every one his day; and sent and called for their three sisters to eat and to drink with them.

5 And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings *according* to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

6 ¶ Now there was a day when the sons of God came to present themselves before the LORD, and Satan¹ came also among them.

¹The Hebrew word translated "Satan" means literally "the adversary."

7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

8 And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

9 Then Satan answered the LORD, and said, Doth Job fear God for nought?

10 Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

11 But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

12 And the LORD said unto Satan, Behold, all that he hath *is* in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

13 ¶ And there was a day when his sons and his daughters *were* eating and drinking wine in their eldest brother's house:

14 And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them:

15 And the Sabeans fell *upon them*, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

16 While he *was* yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

17 While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

18 While he *was* yet speaking, there came also another, and said, Thy sons and thy daughters *were* eating and drinking wine in their eldest brother's house:

19 And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

20 Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,

21 And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

22 In all this Job sinned not, nor charged God foolishly.¹

¹The Revised Version alters "foolishly" to "with foolishness."



God's Hosts Guard Elisha

BY WALTER RUSSELL, A CONTEMPORARY AMERICAN
ARTIST, BORN 1871.

†
"And the Lord opened the eyes of the young man; and he saw."—II. Kings, 6 17.

AFTER Naaman's healing, the Syrian raids into Israel became yet more numerous, amounting almost to open war. Elisha, grown now to be a leading power in Israel, exerted his prophetic gifts to shelter his countrymen. We are told that again and again he sent word to his king warning the monarch just when and where a band of the enemy would appear; so that, each time, these bands were met and repulsed with loss. The Syria monarch, another Ben-hadad, the same in name as the one who had fought against Ahab, thought there must be a traitor in his councils. When at length his people convinced him that it was by Elisha's visions that he was so constantly thwarted, he planned a special expedition to go secretly and capture the prophet.

Thus it happened that one morning when Elisha was in the city of Dothan, one of his disciples, going out early, found the city surrounded by a host of Syrian warriors in chariots. Terrified, he fled back to Elisha. "Alas, my master! how shall we do?" The prophet answered him gently, "Fear not: for they that be with us are more than they that be with them." Then he prayed that his disciple's eyes might be opened to supernal things. The young man looked up; and everywhere in the air around

Elisha was the mighty power of God, made visible to the disciple in the form of hosts of angels and chariots of fire.



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Chapter 2

1 Satan appearing again before God obtaineth further leave to tempt Job. 7 He smiteth him with sore boils. 9 Job reproveth his wife, moving him to curse God. 11 His three friends condole with him in silence.

IN that day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

2 And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

3 And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

4 And Satan answered the LORD, and said, Skin for skin,¹ yea, all that a man hath will he give for his life.

5 But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

6 And the LORD said unto Satan, Behold, he *is* in thine hand; but save his life.

7 ¶ So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.

8 And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

9 ¶ Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

10 But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

11 ¶ Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him.

12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

13 So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that *his* grief was very great.

¹ "Skin for skin" is an Eastern proverb whose meaning is not altogether certain.

Chapter 3

1 Job curses the day and services of his birth. 13 The ease of death. 20 He complains of life because of his anguish.

AFTER this opened Job his mouth, and cursed his day.

2 And Job spake, and said,¹

3 Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived.

4 Let that day be darkness; let not God regard it from above, neither let the light shine upon it.

5 Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it.

6 As for that night, let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months.

7 Lo, let that night be solitary, let no joyful voice come therein.

8 Let them curse it that curse the day, who are ready to raise up their mourning.

9 Let the stars of the twilight thereof be dark; let it look for light, but have none; neither let it see the dawning of the day:²

10 Because it shut not up the doors of my mother's womb, nor hid sorrow from mine eyes.

11 Why died I not from the womb? why did I not give up the ghost when I came out of the belly?

12 Why did the knees prevent me? or why the breasts that I should suck?

13 For now should I have lain still and been quiet, I should have slept: then had I been at rest,

14 With kings and counsellors of the earth, which built desolate places for themselves;

15 Or with princes that had gold, who filled their houses with silver:

16 Or as an hidden untimely birth I had not been; as infants which never saw light.

17 There the wicked cease from troubling; and there the weary be at rest.

18 There the prisoners rest together; they hear not the voice of the oppressor.

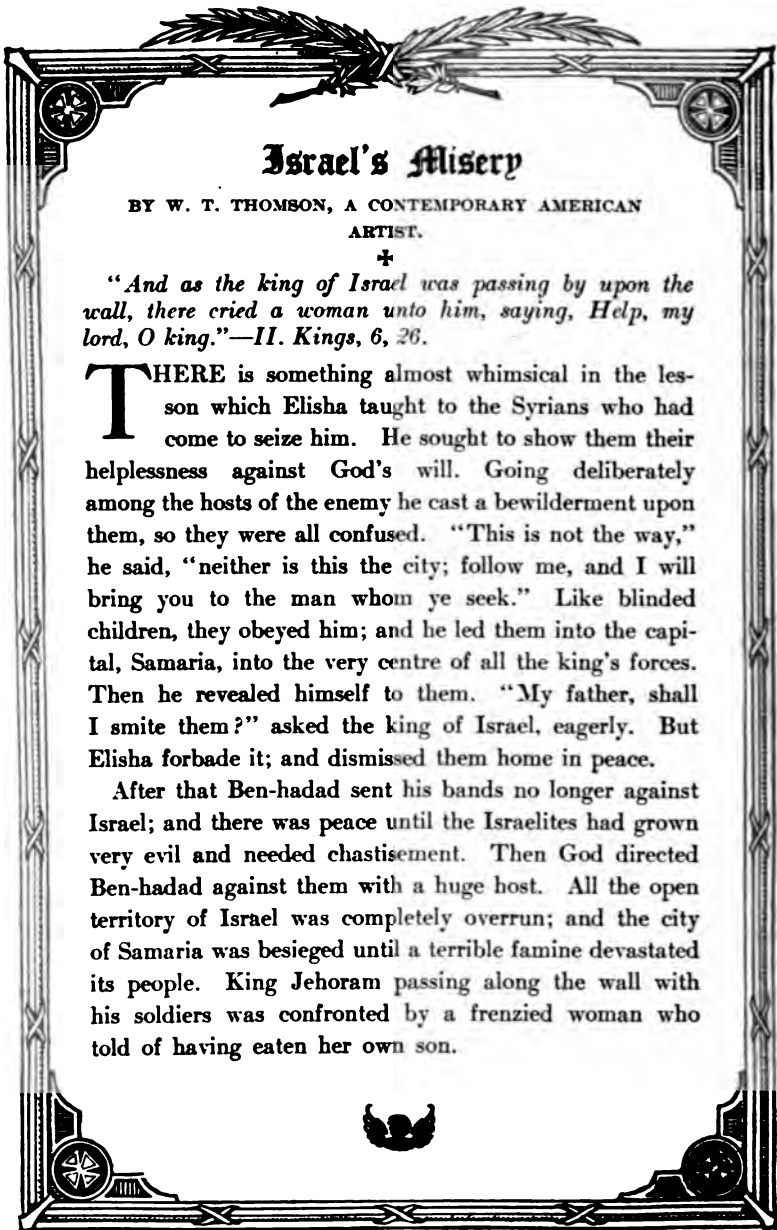
19 The small and great are there; and the servant is free from his master.

20 Wherefore is light given to him that is in misery, and life unto the bitter in soul;

21 Which long for death, but it cometh not; and dig for it more than for hid treasures;

22 Which rejoice exceedingly, and are glad, when they can find the grave?

¹From here onward, except for the opening of chapter 32, the Revised Version prints the entire book as poetry, down to verse seven of the final chapter. ²These last words read "the eyelids of the morning" in the Revised Version.



Israel's Misery

BY W. T. THOMSON, A CONTEMPORARY AMERICAN
ARTIST.

†
"And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king."—II. Kings, 6, 26.

THERE is something almost whimsical in the lesson which Elisha taught to the Syrians who had come to seize him. He sought to show them their helplessness against God's will. Going deliberately among the hosts of the enemy he cast a bewilderment upon them, so they were all confused. "This is not the way," he said, "neither is this the city; follow me, and I will bring you to the man whom ye seek." Like blinded children, they obeyed him; and he led them into the capital, Samaria, into the very centre of all the king's forces. Then he revealed himself to them. "My father, shall I smite them?" asked the king of Israel, eagerly. But Elisha forbade it; and dismissed them home in peace.

After that Ben-hadad sent his bands no longer against Israel; and there was peace until the Israelites had grown very evil and needed chastisement. Then God directed Ben-hadad against them with a huge host. All the open territory of Israel was completely overrun; and the city of Samaria was besieged until a terrible famine devastated its people. King Jehoram passing along the wall with his soldiers was confronted by a frenzied woman who told of having eaten her own son.



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23 *Why is light given* to a man whose way is hid, and whom God hath hedged in?

24 For my sighing cometh before I eat, and my roarings are poured out like the waters.

25 For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

26 I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

Chapter 4

1 Eliphaz reproveth Job for want of religion. 7 He teacheth God's judgments to be not for the righteous, but for the wicked. 12 His fearful vision, to humble the excellency of creatures before God.



HEN Eliphaz the Temanite answered and said,

2 *If we assay to commune with thee, wilt thou be grieved?* but who can withhold himself from speaking?

3 Behold, thou hast instructed many, and thou hast strengthened the weak hands.

4 Thy words have upholden him that was falling, and thou hast strengthened the feeble knees.

5 But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.

6 *Is not this* thy fear, thy confidence,¹ thy hope, and the uprightness of thy ways?

7 Remember, I pray thee, who *ever* perished, being innocent? or where were the righteous cut off?

8 Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.

9 By the blast of God they perish, and by the breath of his nostrils are they consumed.

10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.

11 The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

12 Now a thing was secretly brought to me, and mine ear received a little thereof.

13 In thoughts from the visions of the night, when deep sleep falleth on men,

14 Fear came upon me, and trembling, which made all my bones to shake.

15 Then a spirit passed before my face; the hair of my flesh stood up:

16 It stood still, but I could not discern the form thereof: an image *was* before mine eyes, *there was* silence, and I heard a voice, *saying*,

17 Shall mortal man be more just than God? shall a man be more pure than his maker?

¹Revised Version, "Is not thy fear of God thy confidence."

18 Behold, he put no trust in his servants: and his angels he charged with folly:

19 How much less *in* them that dwell in houses of clay, whose foundation *is* in the dust, *which* are crushed before the moth?

20 They are destroyed from morning to evening: they perish for ever without any regarding *it*.

21 Doth not their excellency *which is* in them go away? they die, even without wisdom.

Chapter 5

1 The harm of inconsideration. 3 The end of the wicked is misery. 6 God is to be regarded in affliction. 17 The happy end of God's correction.

 ALL now, if there be any that will answer thee; and to which of the saints wilt thou turn?

2 For wrath killeth the foolish man, and envy slayeth the silly one.

3 I have seen the foolish taking root: but suddenly I cursed his habitation.

4 His children are far from safety, and they are crushed in the gate, neither *is there* any to deliver *them*.

5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.

6 Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground;

7 Yet man is born unto trouble, as the sparks fly upward.

8 I would seek unto God, and unto God would I commit my cause:

9 Which doeth great things and unsearchable; marvellous things without number:

10 Who giveth rain upon the earth, and sendeth waters upon the fields:

11 To set up on high those that be low; that those which mourn may be exalted to safety.

12 He disappointeth the devices of the crafty, so that their hands cannot perform *their* enterprise.

13 He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.

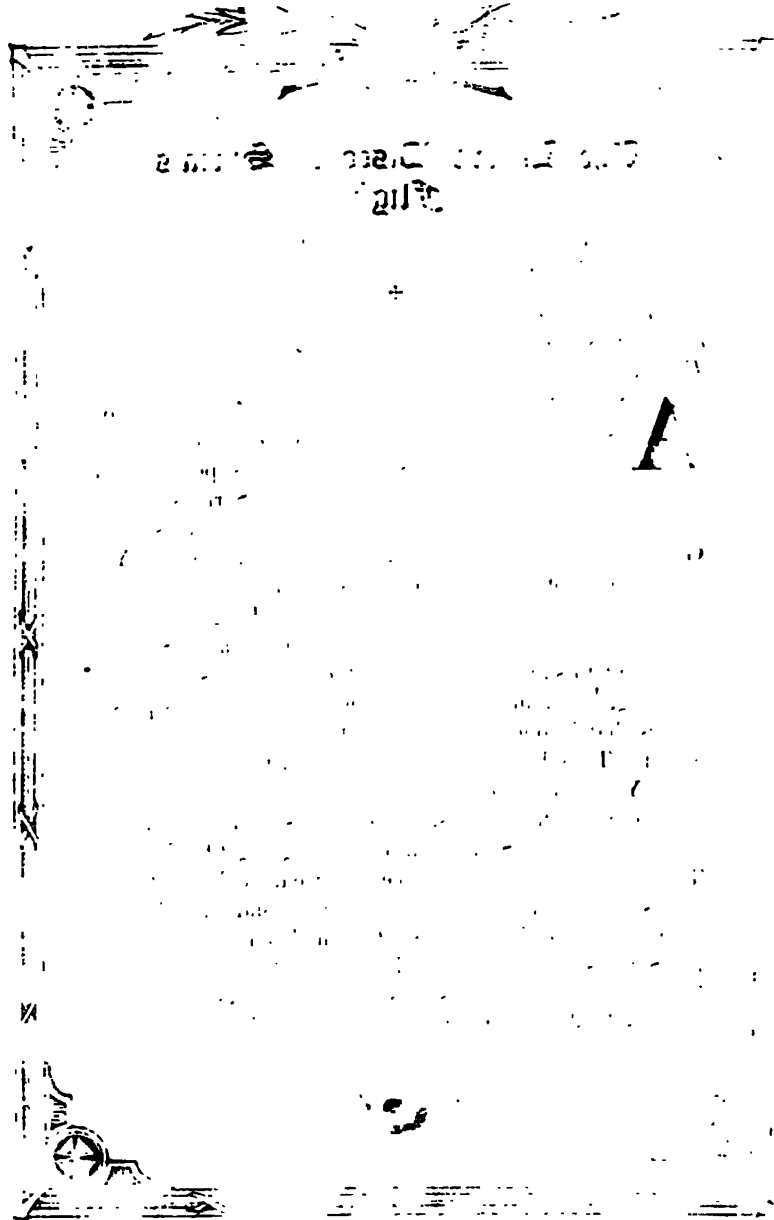
14 They meet with darkness in the daytime, and grope in the noonday as in the night.

15 But he saveth the poor from the sword, from their mouth, and from the hands of the mighty.

16 So the poor hath hope, and iniquity stoppeth her mouth.

17 Behold, happy *is* the man whom God correcteth: therefore despise not thou the chastening of the Almighty:

18 For he maketh sore, and bindeth up: he woundeth, and his hands make whole.





The Lepers Discover Syria's Flight

FROM THE PRIVATE COLLECTION OF MR. FRANK E.
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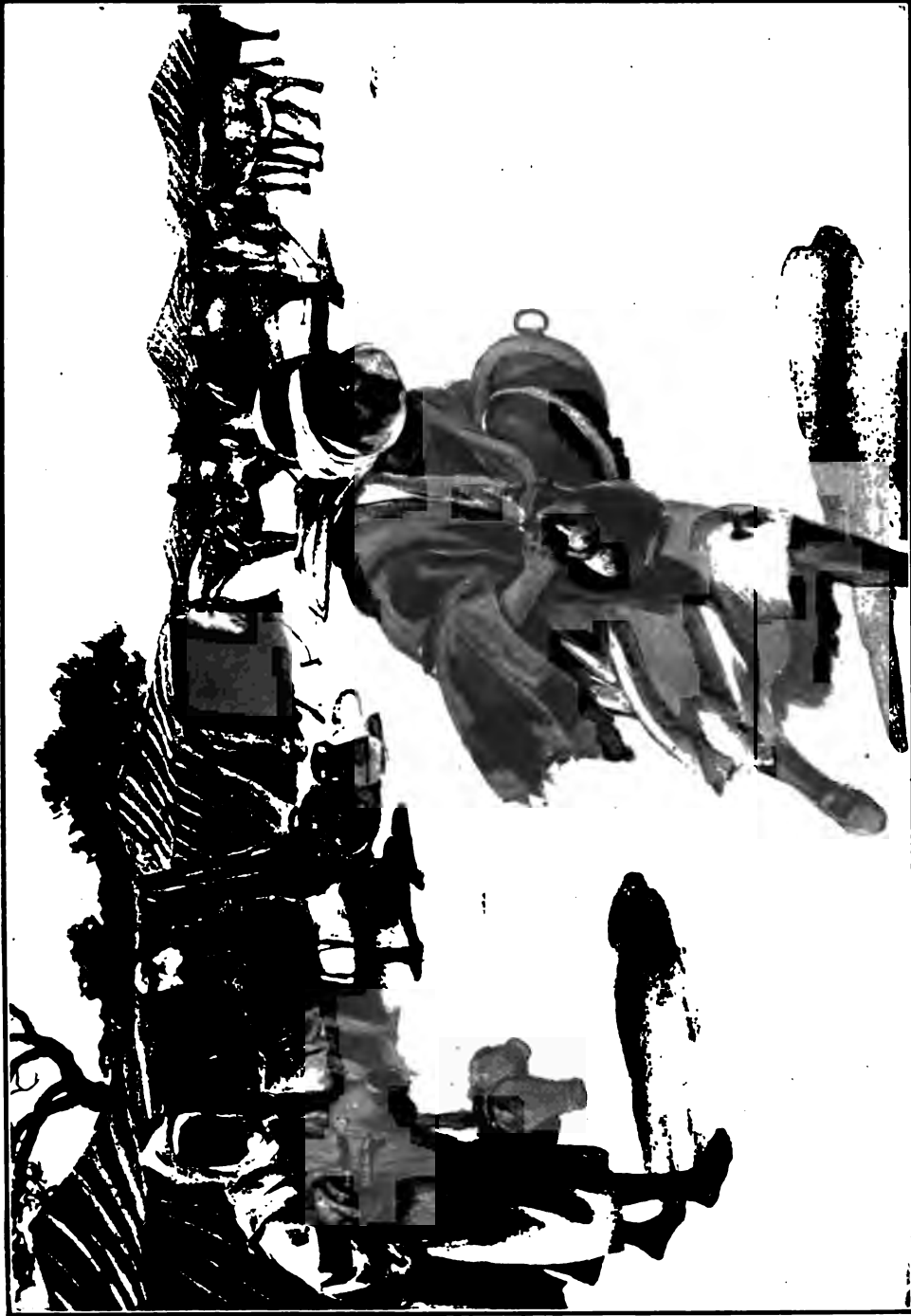
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"And when they were come to the uttermost part of the camp of Syria, behold, there was no man there."—II. Kings, 7, 5.

AMID the awful misery and terror of that siege of Samaria, King Jehoram repeatedly demanded of Elisha that he should exert his powers and free the city from the encompassing Syrians. But Elisha's strength lay only in God; and this, alas! was God's own punishment that Israel was undergoing. Yet the moment of mercy came at last; and then Elisha was permitted to foresee and to foretell it. King Jehoram's rage against the prophet had reached a climax. Soldiers were sent to slay him. He met them gently as ever, met the king, too, almost contemptuously, and told his persecutors that in one more day the famine would be wholly ended. They heard him without belief, with open mockery. Yet they waited.

Meanwhile five lepers, driven by starvation, walked deliberately to the Syrian camp, planning to get food or die. They found the whole place deserted, with food and riches scattered everywhere. They could not believe their eyes. Yet it was true. God had sent a panic upon the Syrians, so that they had fled, every man in maddest haste, leaving all their stores behind. So Israel feasted even as Elisha had foretold.





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19 He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.

20 In famine he shall redeem thee from death: and in war from the power of the sword.

21 Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.

22 At the destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth.

23 For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee.

24 And thou shalt know that thy tabernacle *shall be* in peace; and thou shalt visit thy habitation, and shalt not sin.

25 Thou shalt know also that thy seed *shall be* great, and thine offspring as the grass of the earth.

26 Thou shalt come to *thy* grave in a full age, like as a shock of corn cometh in in his season.

27 Lo this, we have searched it, so it *is*; hear it, and know thou *it* for thy good.

Chapter 6

1 Job sheweth that his complaints are not causeless. 8 He wisheth for death, wherein he is assured of comfort.
14 He reproveth his friends of unkindness.

BUT Job answered and said,

2 O that my grief were thoroughly weighed, and my calamity laid in the balances together!

3 For now it would be heavier than the sand of the sea: therefore my words are swallowed up.

4 For the arrows of the Almighty *are* within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me.

5 Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?

6 Can that which is unsavoury be eaten without salt? or is there *any* taste in the white of an egg?

7 The things *that* my soul refused to touch *are* as my sorrowful meat.

8 O that I might have my request; and that God would grant *me* the thing that I long for!

9 Even that it would please God to destroy me; that he would let loose his hand, and cut me off!

10 Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for I have not concealed the words of the Holy One.

11 What *is* my strength, that I should hope? and what *is* mine end, that I should prolong my life?

12 *Is* my strength the strength of stones? or *is* my flesh of brass?
 13 *Is* not my help in me? and is wisdom driven quite from me?
 14 To him that is afflicted pity *should be shewed* from his friend;
 but he forsaketh the fear of the Almighty.

15 My brethren have dealt deceitfully as a brook, *and* as the
 stream of brooks they pass away;

16 Which are blackish by reason of the ice, *and* wherein the snow
 is hid:

17 What time they wax warm, they vanish: when it is hot, they
 are consumed out of their place.

18 The paths of their way are turned aside; they go to nothing,
 and perish.

19 The troops of Tema looked, the companies of Sheba waited
 for them.

20 They were confounded because they had hoped; they came
 thither, and were ashamed.

21 For now ye are nothing; ye see *my* casting down, and are afraid.

22 Did I say, Bring unto me? or, Give a reward for me of your
 substance?

23 Or, Deliver me from the enemy's hand? or, Redeem me from
 the hand of the mighty?

24 Teach me, and I will hold my tongue: and cause me to under-
 stand wherein I have erred.

25 How forcible are right words! but what doth your arguing
 reprove?

26 Do ye imagine to reprove words, and the speeches of one that
 is desperate, *which are* as wind?

27 Yea, ye overwhelm the fatherless, and ye dig *a pit* for your friend.

28 Now therefore be content, look upon me; for *it is* evident unto
 you if I lie.

29 Return, I pray you, let it not be iniquity; yea, return again,
 my righteousness *is* in it.

30 Is there iniquity in my tongue? cannot my taste discern per-
 verse things?

Chapter 7

¹ Job excuseth his desire of death. ¹² He complaineth of his own restlessness, ¹⁷ and God's watchfulness.



IS there not an appointed time¹ to man upon earth? *are not*
 his days also like the days of an hireling?

² As a servant earnestly desireth the shadow, and as an
 hireling looketh for *the reward* of his work:

³ So am I made to possess months of vanity, and wearisome nights
 are appointed to me.

⁴ When I lie down, I say, When shall I arise, and the night be

¹Revised Version, "Is there not a warfare to man," etc.





Jehu Summoned to the Throne

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THE AMERICAN TISSOT SOCIETY OF NEW YORK.

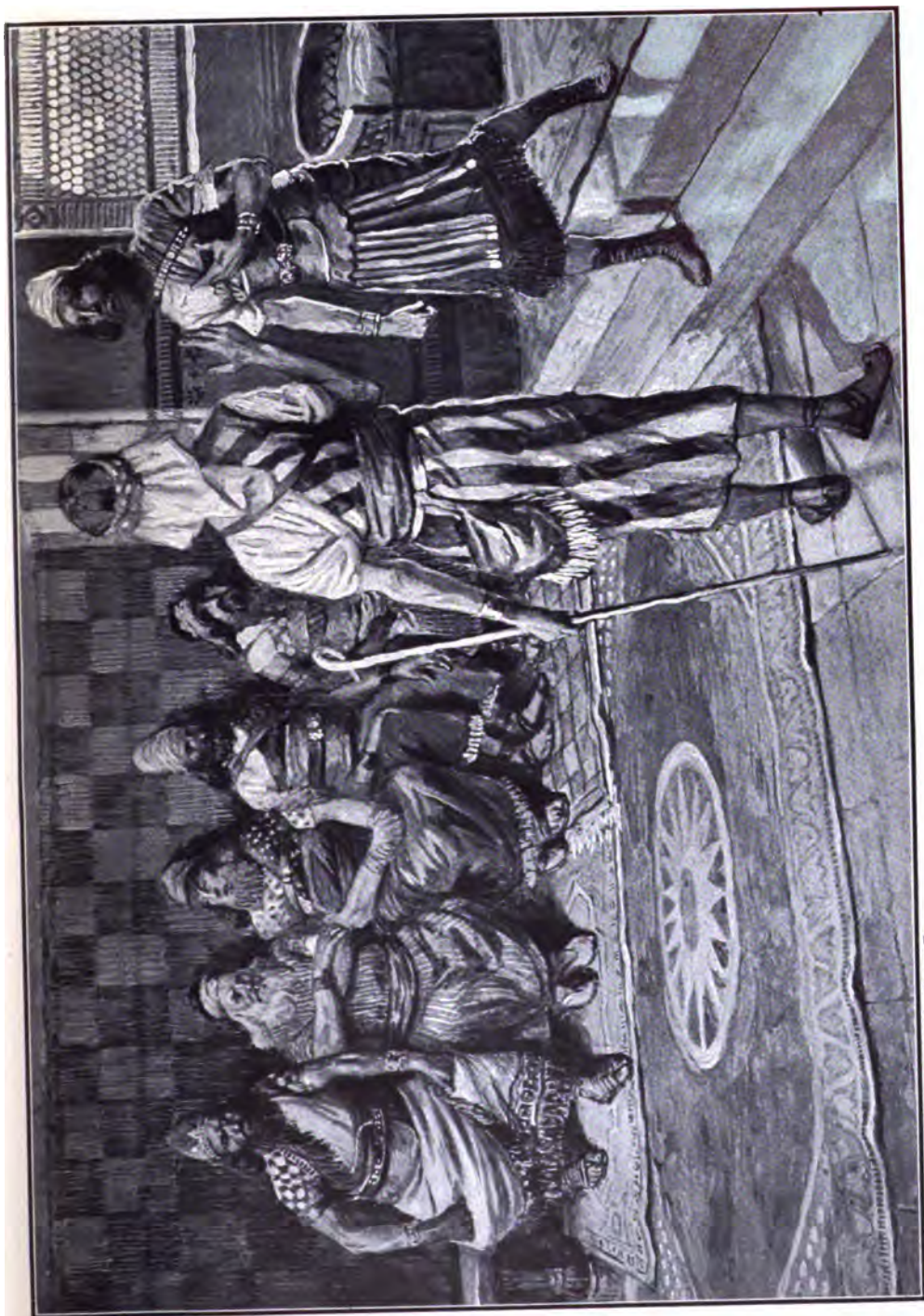
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*"And he said, I have an errand to thee, O captain.
And Jehu said, Unto which of all us?"—II. Kings, 9, 5.*

NEITHER Elijah in his closing years, nor Elisha during all these days, had been wholly consenting to the reign of King Jehoram in Israel. True, the sovereign was at times submissive to Elisha's power and great influence; yet upon the whole he was an evil king, an encourager of idolatry. His mother Jezebel, the Baal-worshipper, largely dominated his deeds, as she had his father's. A huge temple was built to Baal in the capital city; and Baal worship threatened once more to supersede that of the true God.

Neither had Elisha forgotten that God had declared that the race of Ahab should become utterly extinct in the days of Ahab's sons. The prophet only awaited God's time to act. That time came. King Jehoram was attacking the city of Ramoth-Gilead, as his father had done; and like his father, he was wounded there. He returned to Jezreel ill, leaving his forces under command of a mighty general, Jehu. Then Elisha sent to Jehu a young prophet to anoint him and declare that God had selected him to be king in Jehoram's stead. Jehu was seated in company with the other generals when the young prophet strode in upon them. Summoning Jehu aside, the youth delivered the startling message.





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gone? and I am full of tossings to and fro unto the dawning of the day.

5 My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.

6 My days are swifter than a weaver's shuttle, and are spent without hope.

7 O remember that my life *is* wind: mine eye shall no more see good.

8 The eye of him that hath seen me shall see me no *more*: thine eyes *are* upon me, and I *am* not.

9 *As* the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no *more*.

10 He shall return no more to his house, neither shall his place know him any more.

11 Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

12 *Am* I a sea, or a whale, that thou settest a watch over me?

13 When I say, My bed shall comfort me, my couch shall ease my complaint;

14 Then thou scarest me with dreams, and terrifiest me through visions:

15 So that my soul chooseth strangling, *and* death rather than my life.

16 I loathe *it*; I would not live alway: let me alone; for my days *are* vanity.

17 What *is* man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?

18 And *that* thou shouldest visit him every morning, *and* try him every moment?

19 How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?

20 I have sinned;¹ what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?

21 And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I *shall* not *be*.

Chapter 8

¹ Bildad sheweth God's justice in dealing with men according to their works. ⁸ He allegeth antiquity to prove the certain destruction of the hypocrite. ²⁰ He applieth God's just dealing with Job.



THEN answered Bildad the Shuhite, and said,

2 How long wilt thou speak these *things*? and *how long shall* the words of thy mouth *be like* a strong wind?

3 Doth God pervert judgment? or doth the Almighty pervert justice?

¹Revised Version, "If I have sinned, what do I unto thee," etc.

4 If thy children have sinned against him, and he have cast them away for their transgression;

5 If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;

6 If thou *wert* pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

7 Though thy beginning was small, yet thy latter end should greatly increase.

8 For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:

9 (For we *are but of* yesterday, and know nothing, because our days upon earth *are* a shadow:)

10 Shall not they teach thee, *and* tell thee, and utter words out of their heart?

11 Can the rush grow up without mire? can the flag grow without water?

12 Whilst it *is* yet in his greenness, *and* not cut down, it withereth before any *other* herb.

13 So *are* the paths of all that forget God; and the hypocrite's hope shall perish:

14 Whose hope shall be cut off, and whose trust *shall be* a spider's web.

15 He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.

16 He *is* green before the sun, and his branch shooteth forth in his garden.

17 His roots are wrapped about the heap, *and* seeth the place of stones.

18 If he destroy him from his place, then *it* shall deny him, *saying*, I have not seen thee.

19 Behold, this *is* the joy of his way, and out of the earth shall others grow.

20 Behold, God will not cast away a perfect *man*, neither will he help the evildoers:

21 Till he fill thy mouth with laughing, and thy lips with rejoicing.

22 They that hate thee shall be clothed with shame; and the dwelling place of the wicked shall come to nought.

Chapter 9

1 Job, acknowledging God's justice, sheweth there is no contending with him. 22 Man's innocency is not to be condemned by afflictions.



HEN Job answered and said,

2 I know *it is* so of a truth: but how should man be just with God?

3 If he will contend with him, he cannot answer him one of a thousand.





Jehu Slays Jehoram

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"And Jehu drew a bow with his full strength, and smote Jehoram."—II. Kings, 9, 24.

AT ONCE and fiercely Jehu accepted his destiny. He told his comrades of the message from the Lord, which Elisha had sent; and they spread their robes under their commander's feet and proclaimed him king. Eager to reach Jehoram before any word of warning could come to him, Jehu bade his comrades let no one leave the city. Then he mounted into his chariot and drove "furiously" toward Jezreel.

From a watchtower on the wall, King Jehoram saw him coming, and sent messengers to learn what had happened; but Jehu made the messengers go behind him, so that none returned to Jehoram with any word. As the furiously driven car sped nearer, the king saw that it contained his chief general. Fearing some great disaster had befallen, Jehoram mounted his own chariot and rode to meet Jehu. "Is it peace, Jehu?" he asked, anxiously. "What peace, cried Jehu, savagely, "so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?"

Jehoram understood. He turned to flee. It was too late. Jehu seized a bow, and with strong arm drove an arrow through the king's back, so that he fell dead.





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4 *He is* wise in heart, and mighty in strength: who hath hardened *himself* against him, and hath prospered?

5 Which removeth the mountains, and they know not: which overturneth them in his anger.

6 Which shaketh the earth of her place, and the pillars thereof tremble.

7 Which commandeth the sun, and it riseth not; and sealeth up the stars.

8 Which alone spreadeth out the heavens, and treadeth upon the waves of the sea.

9 Which maketh Arcturus, Orin, and Pleiades, and the chambers of the south.

10 Which doeth great things past finding out; yea, and wonders without number.

11 Lo, he goeth by me, and I see *him* not: he passeth on also, but I perceive him not.

12 Behold, he taketh away, who can hinder him? who will say unto him, What doest thou?

13 *If* God will not withdraw his anger, the proud helpers do stoop under him.

14 How much less shall I answer him, *and* choose out my words *to reason* with him?

15 Whom, though I were righteous, *yet* would I not answer, *but* I would make supplication to my judge.

16 If I had called, and he had answered me; *yet* would I not believe that he had hearkened unto my voice.

17 For he breaketh me with a tempest, and multiplieth my wounds without cause.

18 He will not suffer me to take my breath, but filleth me with bitterness.

19 If *I speak* of strength, lo, *he is* strong: and if of judgment, who shall set me a time *to plead*?

27 If I justify myself, mine own mouth shall condemn me: *if I say*, I *am* perfect, it shall also prove me perverse.

21 *Though I were* perfect, *yet* would I not know my soul: I would despise my life.¹

22 This *is* one *thing*, therefore I said *it*, He destroyeth the perfect and the wicked.

23 If the scourge slay suddenly, he will laugh at the trial of the innocent.

24 The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, *and* who *is* he?

25 Now my days are swifter than a post: they flee away, they see no good.

¹Revised Version, "I am perfect: I regard not myself; I despise my life."

26 They are passed away as the swift ships: as the eagle *that* hasteth to the prey.

27 If I say, I will forget my complaint, I will leave off my heaviness, and comfort *myself*:

28 I am afraid of all my sorrows, I know that thou wilt not hold me innocent.

29 *If* I be wicked, why then labour I in vain?

30 If I wash myself with snow-water, and make my hands never so clean;

31 Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.

32 For *he is* not a man, as I *am*, *that* I should answer him, *and* we should come together in judgment.

33 Neither is there any daysman¹ betwixt us, *that* might lay his hand upon us both.

34 Let him take his rod away from me, and let not his fear terrify me:

35 *Then* would I speak, and not fear him; but *it is* not so with me.

Chapter 10

¹ Job, taking liberty of complaint, expostulateth with God about his afflictions. 18 He complaineth of life, and craveth a little ease before death.



Y soul is weary of my life; I will leave my complaint upon myself; I will speak in bitterness of my soul.

2 I will say unto God, Do not condemn me; shew me wherefore thou contendest with me.

3 *Is it* good unto thee that thou shouldest oppress, that thou shouldst despise the work of thine hands, and shine upon the counsel of the wicked?

4 Hast thou eyes of flesh? or seest thou as a man seeth?

5 *Are* thy days as the days of man? *are* thy years as man's days,

6 That thou enquirest after mine iniquity, and searchest after my sin?

7 Thou knowest that I am not wicked; and *there is* none that can deliver out of thine hand.

8 Thine hands have made me and fashioned me together round about; yet thou dost destroy me.

9 Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?

10 Hast thou not poured me out as milk, and curdled me like cheese?

11 Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.

12 Thou hast granted me life and favour, and thy visitation hath preserved my spirit.

¹Daysman means judge or umpire.



"Who is on My Side?"

BY EDWARD H. CORBOULD R. I., AN ENGLISH ARTIST,
BORN 1815. FROM THE COLLECTION OF
G. HERBERT STRUTT, ESQ.

✦
"And she painted her face, and tired her head, and looked out of a window."—II. Kings, 9, 30.

WITH that stroke against Jehoram, Jehu began a slaughter grim and great. By the side of Jehoram at the time, rode a new and youthful king of Judah, Ahaziah. The two royal families had intermarried and a daughter of Jezebel had sat as queen upon the throne of Judah. She was the mother of this young Ahaziah, and under her guidance both he and his father had endeavored to establish Baal worship in Judah. Hence God's word of condemnation had gone forth against the royal house of Judah almost as heavily as against that of Israel. Jehu was the divine instrument against them all.

When Jehoram fell, his young nephew King Ahaziah turned to flee; but Jehu's attendants pursued him and wounded him so that he died. Then Jehu rode onward into Jezreel. The aged Jezebel, mother of one of his victims and grandmother of the other, looked down at him from the lattice of her palace, and cried out bitterly, reminding him of the fate of a former usurper, "Had Zimri peace, who slew his master?" Jehu looked up at her calmly, and at the attendants behind her. "Who is on my side?" he asked her people. Some of them, eager to desert a falling power for a rising one, indicated that they were with him. "Throw her down," commanded Jehu; and Jezebel was hurled from the window.



13 And these *things* hast thou hid in thine heart: I know that this *is* with thee.

14 If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.

15 If I be wicked, woe unto me; and *if* I be righteous, *yet* will I not lift up my head. *I am* full of confusion; therefore see thou mine affliction;

16 For it increaseth. Thou huntest me as a fierce lion: and again thou shewest thyself marvellous upon me.

17 Thou renewest thy witnesses against me, and increasest thine indignation upon me; changes and war *are* against me.

18 Wherefore then hast thou brought me forth out of the womb? O that I had given up the ghost, and no eye had seen me!

19 I should have been as though I had not been; I should have been carried from the womb to the grave.

20 *Are* not my days few? cease *then*, and let me alone, that I may take comfort a little,

21 Before I go *whence* I shall not return, *even* to the land of darkness and the shadow of death;

22 A land of darkness, as darkness *itself*; and of the shadow of death, without any order, and *where* the light *is* as darkness.

Chapter 11

1 Zophar reproveth Job for justifying himself. 5 God's wisdom is unsearchable. 13 The assured blessing of repentance.



HEN answered Zophar the Naamathite, and said,

2 Should not the multitude of words be answered? and should a man full of talk be justified?

3 Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?

4 For thou hast said, My doctrine *is* pure, and I am clean in thine eyes.

5 But oh that God would speak, and open his lips against thee;

6 And that he would shew thee the secrets of wisdom, that *they* *are* double to that which is! Know therefore that God exacteth of thee *less* than thine iniquity *deserveth*.

7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

8 *It is* as high as heaven; what canst thou do? deeper than hell; what canst thou know?

9 The measure thereof *is* longer than the earth, and broader than the sea.

10 If he cut off, and shut up, or gather together, then who can hinder him?

11 For he knoweth vain men: he seeth wickedness also; will he not then consider *it*?

12 For vain man would be wise, though man be born *like* a wild ass's colt.

13 If thou prepare thine heart, and stretch out thine hands toward him;

14 If iniquity *be* in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.

15 For then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear:

16 Because thou shalt forget *thy* misery, *and* remember *it* as waters that pass away:

17 And *thine* age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning.

18 And thou shalt be secure, because there is hope; yea, thou shalt dig *about thee*, *and* thou shalt take thy rest in safety.

19 Also thou shalt lie down, and none shall make *thee* afraid; yea, many shall make suit unto thee.

20 But the eyes of the wicked shall fail, and they shall not escape, and their hope *shall be as* the giving up of the ghost.

Chapter 12

1 Job maintaineth himself against his friends that reprove him. 7 He acknowledgeth the general doctrine of God's omnipotency.

AND Job answered and said,

2 No doubt but ye *are* the people, and wisdom shall die with you.

3 But I have understanding as well as you; I *am* not inferior to you: yea, who knoweth not such things as these?

4 I *am as* one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright *man is* laughed to scorn.

5 He that is ready to slip with *his feet is as* a lamp despised in the thought of him that is at ease.

6 The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth *abundantly*.

7 But ask now the beasts, and they shall teach thee: and the fowls of the air, and they shall tell thee:

8 Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee.

9 Who knoweth not in all these that the hand of the LORD hath wrought this?

10 In whose hand *is* the soul of every living thing, and the breath of all mankind.

11 Doth not the ear try words? and the mouth taste his meat?

12 With the ancient *is* wisdom; and in length of days understanding.



God's Word Against Jezebel

FROM THE SERIES BY JULIUS SCHNORR.

†
"In the portion of Jezreel shall dogs eat the flesh of Jezebel."—II. Kings, 9, 36.

AS JEZEBEL fell from her window at Jehu's feet, he drove his chariot over her. Then he left her body where it lay, and rode on to the palace. Among the dumbfounded people there was none to stay him, so that he soon had all power in his hands. Then he sent to bury Jezebel, saying that despite all her crimes "she was a king's daughter." But when his men came to the place the dogs had eaten her, all but her head and hands and feet. The plot of ground where she had fallen was part of that very vineyard of Naboth, the proximity of which to the palace had once annoyed King Ahab. Thus was the prophecy of Elijah fulfilled against her, as it had been against her husband.

It was also to be fulfilled against the entire race. King Jehoram was dead; but there were left seventy other sons of King Ahab by his various wives. Jehu sent and had these all slain, as well as every relative, even every friend, of the royal house. At the same time there came unsuspectingly into Israel almost all the members of Judah's royal family. They were come looking forward to a joyous visit with their relative King Jehoram. Then also did Jehu seize and slay. Then he summoned all the worshippers of Baal to a great celebration held in Jehoram's splendid Baal temple. Having thus gathered all these folk together, he slew them all. The land was steeped in the blood of its wealthiest and mightiest.



13 With him *is* wisdom and strength, he hath counsel and understanding.

14 Behold, he breaketh down, and it cannot be built again: he shutteth up a man, and there can be no opening.

15 Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth.

16 With him *is* strength and wisdom: the deceived and the deceiver *are* his.

17 He leadeth counsellors away spoiled, and maketh the judges fools.

18 He looseth the bond of kings, and girdeth their loins with a girdle.

19 He leadeth princes away spoiled, and overthroweth the mighty.

20 He removeth away the speech of the trusty, and taketh away the understanding of the aged.

21 He poureth contempt upon princes, and weakeneth the strength of the mighty.

22 He discovereth deep things out of darkness, and bringeth out to light the shadow of death.

23 He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them *again*.

24 He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness *where there is* no way.

25 They grope in the dark without light, and he maketh them to stagger like a drunken man.

Chapter 13

1 Job reproveth his friends of partiality. 14 He professeth his confidence in God: 20 and intreateth to know his own sins, and God's purpose in afflicting him.



O, mine eye hath seen all *this*, mine ear hath heard and understood it.

2 What ye know, *the same* do I know also: I *am* not inferior unto you.

3 Surely I would speak to the Almighty, and I desire to reason with God.

4 But ye *are* forgers of lies, ye *are* all physicians of no value.

5 O that ye would altogether hold your peace! and it should be your wisdom.

6 Hear now my reasoning, and hearken to the pleadings of my lips.

7 Will ye speak wickedly for God? and talk deceitfully for him?

8 Will ye accept his person? will ye contend for God?

9 Is it good that he should search you out? or as one man mocketh another, do ye *so* mock him?

10 He will surely reprove you, if ye do secretly accept persons.

11 Shall not his excellency make you afraid? and his dread fall upon you?

12 Your remembrances *are* like unto ashes, your bodies to bodies of clay.

13 Hold your peace, let me alone, that I may speak, and let come on me what *will*.

14 Wherefore do I take my flesh in my teeth, and put my life in mine hand?

15 Though he slay me, yet will I trust in him:¹ but I will maintain mine own ways before him.

16 He also *shall be* my salvation: for an hypocrite shall not come before him.

17 Hear diligently my speech, and my declaration with your ears.

18 Behold now, I have ordered *my* cause; I know that I shall be justified.

19 Who *is* he *that* will plead with me? for now, if I hold my tongue, I shall give up the ghost.

20 Only do not two *things* unto me: then will I not hide myself from thee.

21 Withdraw thine hand far from me: and let not thy dread make me afraid.

22 Then call thou, and I will answer: or let me speak, and answer thou me.

23 How many *are* mine iniquities and sins? make me to know my transgressions and my sin.

24 Wherefore hidest thou thy face, and holdest me for thine enemy?

25 Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?

26 For thou writest bitter things against me, and makest me to possess the iniquities of my youth.

27 Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths; thou settest a print upon the heels of my feet.

28 And he, as a rotten thing, consumeth, as a garment that is moth-eaten.

Chapter 14

¹ Job intreateth God for favour, by the shortness of life, and certainty of death. ⁷ Though life once lost is irrecoverable, yet he awaiteth for his change. ¹⁶ By sin the creature is subject to corruption.

MAN *that is* born of a woman *is* of few days, and full of trouble.
2 He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

3 And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?

4 Who can bring a clean *thing* out of an unclean? not one.

5 Seeing his days *are* determined, the number of his months *are* with thee, thou hast appointed his bounds that he cannot pass;

¹Revised Version, "yet will I wait for him."

2011



The Child Joash Crowned

BY CHARLES ANTOINE COYPEL, A FRENCH MASTER,
DIED 1722.

+

"Then they brought out the king's son, and put upon him the crown."—II. Chron., 23, 11.

THE kingly massacres of Jehu caused great changes in Judah, as well as in his own kingdom of Israel. He had slain all the grown men of the royal house of Judah. None but children remained alive of the race of David. Hence for a time all power was in the hands of the queen mother, the daughter of Jezebel. This queen, Athaliah, was worthy of her savage mother. She promptly endeavored to secure her power by slaying even the children of David's line. Only one survived, the infant Joash, rescued in secret from the slaughter by his aunt, a daughter of the high-priest Jehoiada.

Supposing her purpose accomplished, Athaliah assumed all power over Judah, and ruled in her own name. Never before had a woman's reign been heard of in the Hebrew race; but none dared resist the terrible Athaliah. The priest Jehoiada, however, reared little Joash unsuspected, and when the lad was seven years old, his protector showed him to those priests and elders who still clung to the ancient faith and refused Athaliah's Baal worship. Everything was arranged by stealth; the young prince was surrounded by soldiers within the sacred precincts of Solomon's temple, and there before the very altar of God was suddenly proclaimed king.





50 A

6 Turn from him, that he may rest, till he shall accomplish, as an hireling, his day.

7 For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;

9 *Yet* through the scent of water it will bud, and bring forth boughs like a plant.

10 But man dieth, and wasteth away: yea, man giveth up the ghost, and where *is* he?

11 *As* the waters fail from the sea, and the flood decayeth and drieth up;

12 So man lieth down, and riseth not: till the heavens *be* no more, they shall not awake, nor be raised out of their sleep.

13 O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

14 If a man die, shall he live *again*? all the days of my appointed time will I wait, till my change come.

15 Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

16 For now thou numberest my steps: dost thou not watch over my sin?

17 My transgression *is* sealed up in a bag, and thou sewest up mine iniquity.

18 And surely the mountain falling cometh to nought, and the rock is removed out of his place.

19 The waters wear the stones: thou wastest away the things which grow *out* of the dust of the earth; and thou destroyest the hope of man.

20 Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away.

21 His sons come to honour, and he knoweth *it* not; and they are brought low, but he perceiveth *it* not of them.

22 But his flesh upon him shall have pain, and his soul within him shall mourn.

Chapter 15

¹ *Eliphaz reproveth Job of impiety in justifying himself.* ¹⁷ *He proveth by tradition the unquietness of wicked men.*



HEN answered Eliphaz the Temanite, and said,

2 Should a wise man utter vain knowledge, and fill his belly with the east wind?

3 Should he reason with unprofitable talk? or with speeches wherewith he can do no good?

4 Yea, thou castest off fear, and restrainest prayer before God.

5 For thy mouth uttereth thine iniquity, and thou choosest the tongue of the crafty.

6 Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee.

7 *Art* thou the first man *that* was born? or wast thou made before the hills?

8 Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?

9 What knowest thou, that we know not? *what* understandest thou, which *is* not in us?

10 With us *are* both the grayheaded and very aged men, much elder than thy father.

11 *Are* the consolations of God small with thee? is there any secret thing with thee?

12 Why doth thine heart carry thee away? and what do thy eyes wink at,

13 That thou turnest thy spirit against God, and lettest *such* words go out of thy mouth?

14 What *is* man, that he should be clean? and *he which is* born of a woman, that he should be righteous?

15 Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.

16 How much more abominable and filthy *is* man which drinketh iniquity like water?

17 I will shew thee, hear me; and that *which* I have seen I will declare;

18 Which wise men have told from their fathers, and have not hid *it*:

19 Unto whom alone the earth was given, and no stranger passed among them.

20 The wicked man travaileth with pain all *his* days, and the number of years is hidden to the oppressor.

21 A dreadful sound *is* in his ears: in prosperity the destroyer shall come upon him.

22 He believeth not that he shall return out of darkness, and he is waited for of the sword.

23 He wandereth abroad for bread, *saying*, Where *is it*? he knoweth that the day of darkness is ready at his hand.

24 Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.

25 For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.

26 He runneth upon him, *even* on *his* neck, upon the thick bosses of his bucklers:

27 Because he covereth his face with his fatness, and maketh collops of fat on *his* flanks.

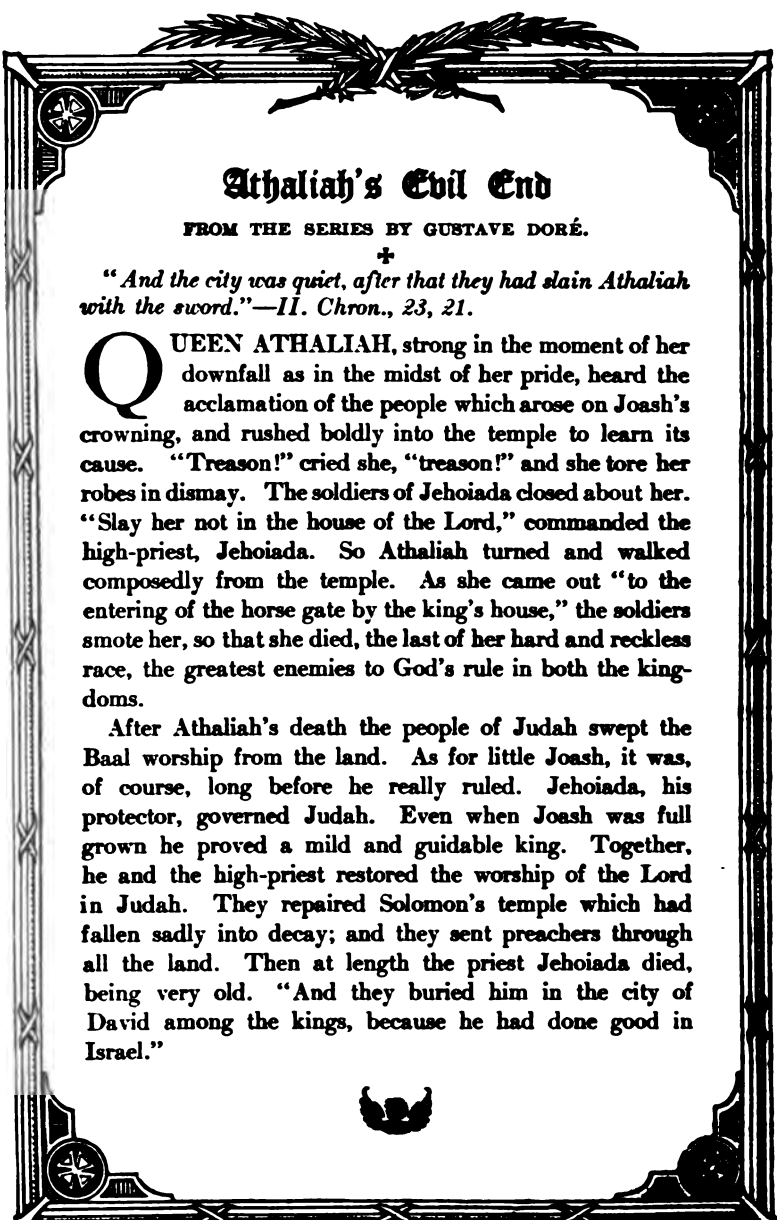
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the 1990s, the number of people in the world who are under 15 years of age is expected to increase from 1.1 billion to 1.5 billion. The number of people aged 65 and over is expected to increase from 200 million to 400 million. The number of people aged 15 and over is expected to increase from 3.5 billion to 4.5 billion. The number of people aged 15 and over is expected to increase from 3.5 billion to 4.5 billion. The number of people aged 15 and over is expected to increase from 3.5 billion to 4.5 billion.

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Athaliah's Evil End

FROM THE SERIES BY GUSTAVE DORÉ.

†
"And the city was quiet, after that they had slain Athaliah with the sword."—II. Chron., 23, 21.

QUEEN ATHALIAH, strong in the moment of her downfall as in the midst of her pride, heard the acclamation of the people which arose on Joash's crowning, and rushed boldly into the temple to learn its cause. "Treason!" cried she, "treason!" and she tore her robes in dismay. The soldiers of Jehoiada closed about her. "Slay her not in the house of the Lord," commanded the high-priest, Jehoiada. So Athaliah turned and walked composedly from the temple. As she came out "to the entering of the horse gate by the king's house," the soldiers smote her, so that she died, the last of her hard and reckless race, the greatest enemies to God's rule in both the kingdoms.

After Athaliah's death the people of Judah swept the Baal worship from the land. As for little Joash, it was, of course, long before he really ruled. Jehoiada, his protector, governed Judah. Even when Joash was full grown he proved a mild and guidable king. Together, he and the high-priest restored the worship of the Lord in Judah. They repaired Solomon's temple which had fallen sadly into decay; and they sent preachers through all the land. Then at length the priest Jehoiada died, being very old. "And they buried him in the city of David among the kings, because he had done good in Israel."



28 And he dwelleth in desolate cities, *and* in houses which no man inhabiteth, which are ready to become heaps.

29 He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.

30 He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of his mouth shall he go away.

31 Let not him that is deceived trust in vanity, for vanity shall be his recompense.

32 It shall be accomplished before his time, and his branch shall not be green.

33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.

34 For the congregation of hypocrites *shall be* desolate, and fire shall consume the tabernacles of bribery.

35 They conceive mischief, and bring forth vanity, and their belly prepareth deceit.

Chapter 16

1 Job reproveth his friends of unmercifulness. 7 He sheweth the pitifulness of his case. 17 He maintaineth his innocency.



HEN Job answered and said,

2 I have heard many such things: miserable comforters *are ye all.*

3 Shall vain words have an end? or what emboldeth thee that thou answerest?

4 I also could speak as ye *do*: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you.

5 *But* I would strengthen you with my mouth, and the moving of my lips should assuage *your grief.*

6 Though I speak, my grief is not asswaged: and *though* I forbear, what am I eased?

7 But now he hath made me weary: thou hast made desolate all my company.

8 And thou hast filled me with wrinkles, *which* is a witness *against me*: and my leanness rising up in me beareth witness to my face.

9 He teareth *me* in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me.

10 They have gaped upon me with their mouth: they have smitten me upon the cheek reproachfully; they have gathered themselves together against me.

11 God hath delivered me to the ungodly, and turned me over into the hands of the wicked.

12 I was at ease, but he hath broken me asunder: he hath also taken *me* by my neck, and shaken me to pieces, and set me up for his mark.

13 His archers compassed me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground.

14 He breaketh me with breach upon breach, he runneth upon me like a giant.

15 I have sewed sackcloth upon my skin, and defiled my horn in the dust.

16 My face is foul with weeping, and on my eyelids *is* the shadow of death;

17 Not for *any* injustice in mine hands: also my prayer *is* pure.

18 O earth, cover not thou my blood, and let my cry have no place.

19 Also now, behold, my witness *is* in heaven, and my record *is* on high.

20 My friends scorn me: *but* mine eye poureth out *tears* unto God.

21 O that one might plead for a man with God, as a man *pleadeth* for his neighbour!

22 When a few years are come, then I shall go the way *whence* I shall not return.

Chapter 17

1 Job appealeth from men to God. 6 The unmerciful dealing of men with the afflicted may astonish, but not discourage the righteous. 11 His hope is not in life, but in death.

Y breath is corrupt, my days are extinct, the graves *are ready* for me.

2 *Are there* not mockers with me? and doth not mine eye continue in their provocation?

3 Lay down now, put me in a surety with thee; who *is* he *that* will strike hands with me?

4 For thou hast hid their heart from understanding: therefore shalt thou not exalt *them*.

5 He that speaketh flattery to *his* friends, even the eyes of his children shall fail.

6 He hath made me also a byword of the people; and aforetime I was as a tabret.¹

7 Mine eye also is dim by reason of sorrow, and all my members *are* as a shadow.

8 Upright *men* shall be astonished at this, and the innocent shall stir up himself against the hypocrite.

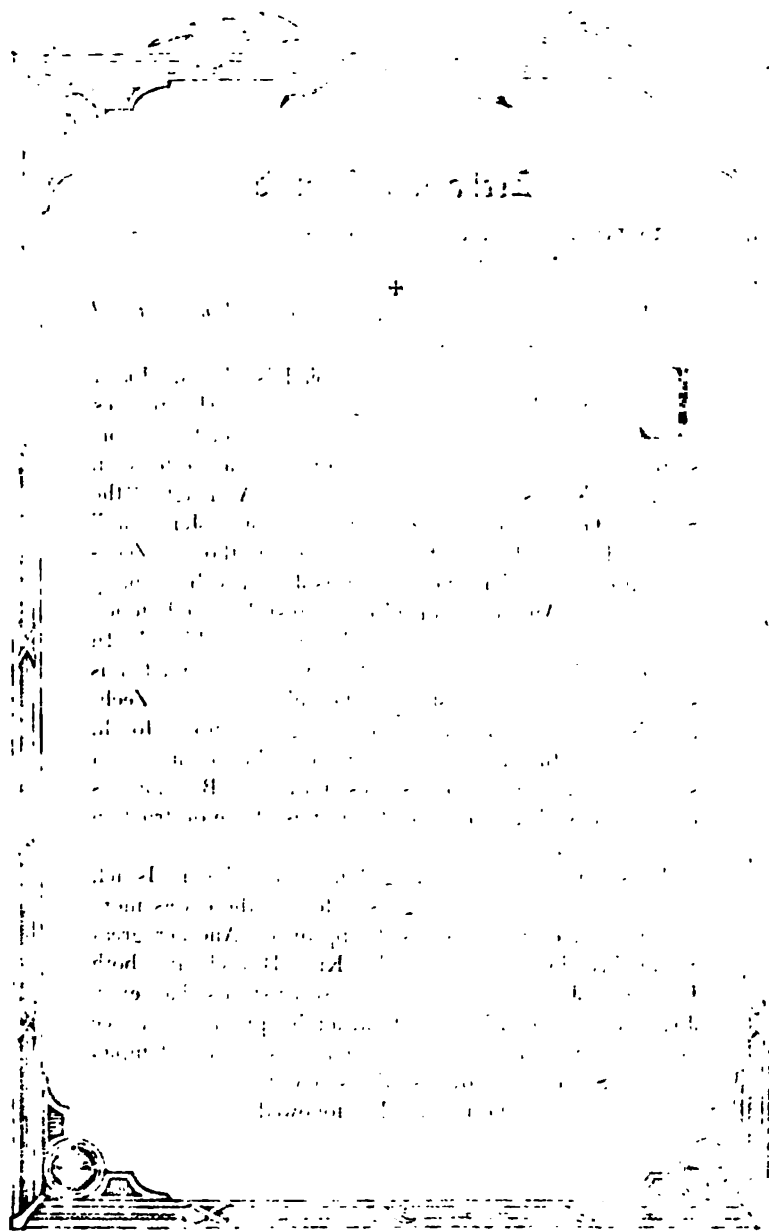
9 The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.

10 But as for you all, do ye return, and come now: for I cannot find *one wise man* among you.

11 My days are past, my purposes are broken off, *even* the thoughts of my heart.

12 They change the night into day: the light *is* short because of darkness.

¹Revised Version, "and I am become an open abhorring."





Zechariah Stoned

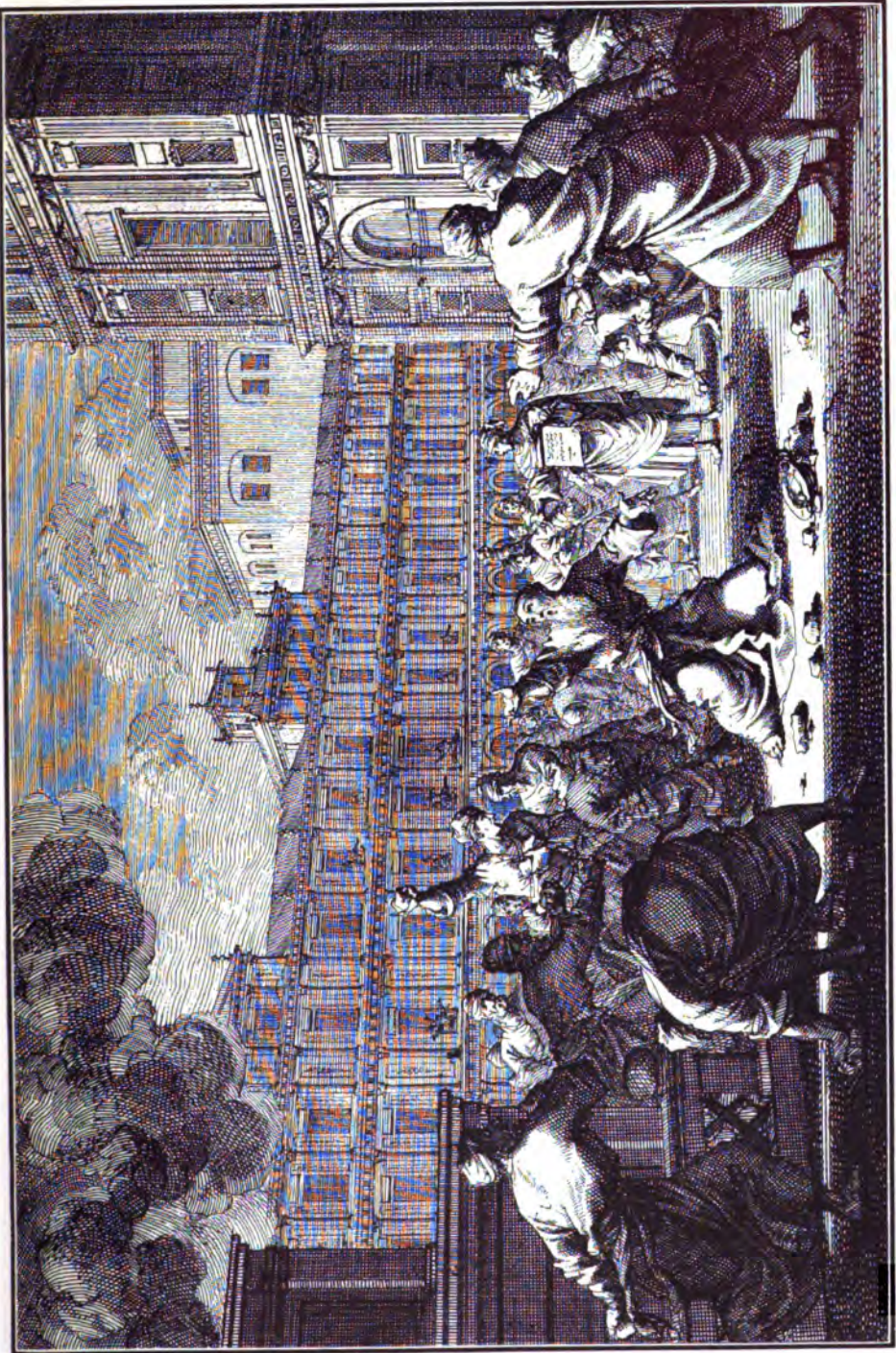
BY JAN LUYCKEN, A FLEMISH ARTIST OF THE EIGHTEENTH CENTURY.

✦
"And when he died, he said, The Lord look upon it and require it."—II. Chron., 24, 22.

LEFT to himself after Jehoiada's death, Joash proved but a weak king after all. His princes flattered him, and entreated him to let them worship other gods; and he did so. Prophets arose to warn him; but he disregarded the prophets. At length "the Spirit of God came upon Zechariah the son of Jehoiada," who had succeeded his father in the priesthood. Zechariah proclaimed that once more was Judah to be signally punished. "And they conspired against him and stoned him with stones at the commandment of the king." In the court of the very temple of God was the prophet thus slain, king and people sharing the guilt together. Zechariah's dying words called for vengeance upon Joash. Legend says that his blood continued to bubble up like a spring from the temple stones until the Babylonians drowned it with the blood of thousands at the destruction of Jerusalem.

Thus, with the fierce King Jehu murdering in Israel, and Judah also abandoning itself to sin, there was more reason than ever for God's disapproval. Another great Syrian invasion followed, under King Hazael; and both Israel and Judah were reduced to sorer straits than ever. Joash was defeated in a great battle; he purchased peace only by surrendering all the treasures of the temple.

Some of his own subjects slew him amid the misery that followed.



13 If I wait, the grave *is* mine house: I have made my bed in the darkness.

14 I have said to corruption, Thou *art* my father: to the worm, Thou *art* my mother, and my sister.

15 And where *is* now my hope? as for my hope, who shall see it?

16 They shall go down to the bars of the pit, when *our* rest together *is* in the dust.

Chapter 18

¹ Bildad reproveth Job of presumption and impatience. ⁵ The calamities of the wicked.



HEN answered Bildad the Shuhite, and said,

2 How long *will it be ere* ye make an end of words? mark, and afterwards we will speak.

3 Wherefore are we counted as beasts, *and* reputed vile in your sight?

4 He teareth himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?

5 Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.

6 The light shall be dark in his tabernacle, and his candle shall be put out with him.

7 The steps of his strength shall be straitened, and his own counsel shall cast him down.

8 For he is cast into a net by his own feet, and he walketh upon a snare.

9 The gin shall take *him* by the heel, *and* the robber shall prevail against him.

10 The snare *is* laid for him in the ground, and a trap for him in the way.

11 Terrors shall make him afraid on every side, and shall drive him to his feet.

12 His strength shall be hunger-bitten, and destruction *shall be* ready at his side.

13 It shall devour the strength of his skin: *even* the firstborn of death shall devour his strength.

14 His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.

15 It shall dwell in his tabernacle, because *it is* none of his: brimstone shall be scattered upon his habitation.

16 His roots shall be dried up beneath, and above shall his branch be cut off.

17 His remembrance shall perish from the earth, and he shall have no name in the street.

18 He shall be driven from light into darkness, and chased out of the world.

19 He shall neither have son nor nephew among his people, nor any remaining in his dwellings.

20 They that come after *him* shall be astonished at his day, as they that went before were affrighted.

21 Surely such *are* the dwellings of the wicked, and this *is* the place of *him* that knoweth not God.

Chapter 19

1 Job, complaining of his friends' cruelty, sheweth there is misery enough 'n him to feed their cruelty. 21, 28 He craveth pity. 23 He believeth the resurrection.



WHEN Job answered and said,

2 How long will ye vex my scul, and break me in pieces with words?

3 These ten times have ye reproached me: ye are not ashamed *that* ye make yourselves strange to me.

4 And be it indeed *that* I have erred, mine error remaineth with myself.

5 If indeed ye will magnify *yourselves* against me, and plead against me my reproach:

6 Know now that God hath overthrown me, and hath compassed me with his net.

7 Behold, I cry out of wrong, but I am not heard: I cry aloud, but *there is* no judgment.

8 He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.

9 He hath stripped me of my glory, and taken the crown *from* my head.

10 He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree.

11 He hath also kindled his wrath against me, and he counteth me unto him as *one of* his enemies.

12 His troops come together, and raise up their way against me, and encamp round about my tabernacle.

13 He hath put my brethren far from me, and mine acquaintance are verily estranged from me.

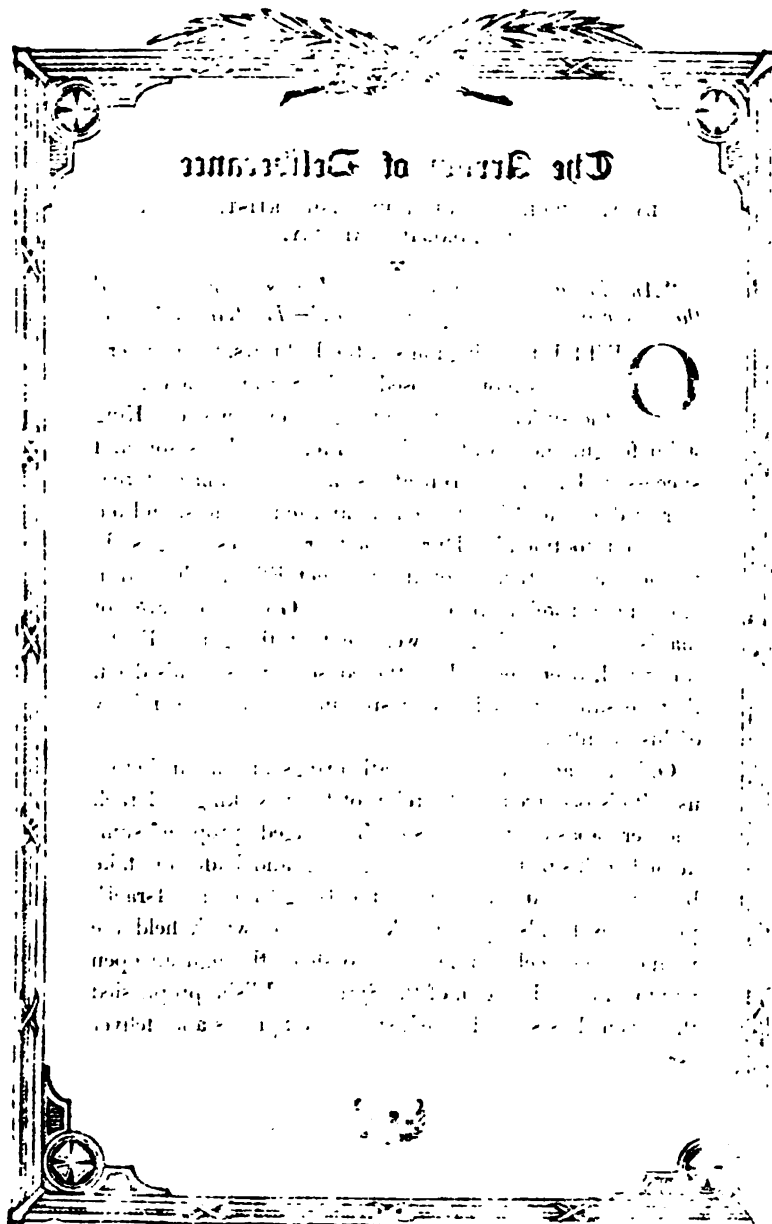
14 My kinsfolk have failed, and my familiar friends have forgotten me.

15 They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.

16 I called my servant, and he gave *me* no answer; I intreated him with my mouth.

17 My breath is strange to my wife, though I intreated for the children's *sake* of mine own body.

18 Yea, young children despised me; I arose, and they spake against me.



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The Arrow of Deliverance

BY A. MURCH, A RECENT ENGLISH ARTIST. FROM
THE DALZIEL GALLERY.

+

"And he said, The arrow of the Lord's deliverance, and the arrow of deliverance from Syria."—II. Kings, 13, 17.

OF THE two kingdoms of the Hebrews, the northern one was more exposed to the Syrian ravages; and the suffering of the land grew ever worse. King Jehu fought the invaders all his life, as did his son and successor, Jehoahaz. But at last all of Jehoahaz's forces were reduced to "fifty horsemen, and ten chariots, and ten thousand footmen." During neither of these reigns do we hear aught further of the prophet Elisha, who had in effect placed Jehu upon the throne. God's ways are not man's ways; and it may well be that the gentle Elisha was awed, overwhelmed by the consequences of his deed, that he sank crushed and despairing beneath the misery of his country.

Only the account of his death brings him again before us. This occurred in the reign of the next king of Israel, another Joash or Jehoash. The aged prophet summoned to his bedside the young king, and bade him take bow and arrow in hand. Then the dying "father of Israel" placed his hands upon the king's hands which held the weapon, and feebly aided him to shoot through an open window in the direction of the Syrians. Elisha prophesied that even thus should Joash smite the Syrians and deliver Israel.





19 All my inward friends abhorred me: and they whom I loved are turned against me.

20 My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth.

21 Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.

22 Why do ye persecute me as God, and are not satisfied with my flesh?

23 Oh that my words were now written! oh that they were printed in a book!

24 That they were graven with an iron pen and lead in the rock for ever!

25 For I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth:

26 And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God:

27 Whom I shall see for myself, and mine eyes shall behold, and not another: *though* my reins be consumed within me.

28 But ye should say, Why persecute we him, seeing the root of the matter is found in me?

29 Be ye afraid of the sword: for wrath *bringeth* the punishments of the sword, that ye may know *there is* a judgment.

Chapter 20

Zophar sheweth the state and portion of the wicked.



HEN answered Zophar the Naamathite, and said,

2 Therefore do my thoughts cause me to answer, and for *this* I make haste.

3 I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.

4 Knowest thou *not* this of old, since man was placed upon earth,

5 That the triumphing of the wicked *is* short, and the joy of the hypocrite *but* for a moment?

6 Though his excellency mount up to the heavens, and his head reach unto the clouds;

7 *Yet* he shall perish for ever like his own dung: they which have seen him shall say, Where *is* he?

8 He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night.

9 The eye also *which* saw him shall *see him* no more; neither shall his place any more behold him.

10 His children shall seek to please the poor, and his hands shall restore their goods.

11 His bones are full of *the sin* of his youth, which shall lie down with him in the dust.

12 Though wickedness be sweet in his mouth, *though* he hide it under his tongue;

13 *Though* he spare it, and forsake it not: but keep it still within his mouth:

14 *Yet* his meat in his bowels is turned, *it is* the gall of asps within him:

15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.

16 He shall suck the poison of asps: the viper's tongue shall slay him.

17 He shall not see the rivers, the floods, the brooks of honey and butter.

18 That which he laboured for shall he restore, and shall not swallow *it* down: according to *his* substance *shall* the restitution *be*, and he shall not rejoice *therein*.

19 Because he hath oppressed *and* hath forsaken the poor; *because* he hath violently taken away an house which he builded not;

20 Surely he shall not feel quietness in his belly, he shall not save of that which he desired.

21 There shall none of his meat be left; therefore shall no man look for his goods.

22 In the fulness of his sufficiency he shall be in straits; every hand of the wicked shall come upon him.

23 *When* he is about to fill his belly, *God* shall cast the fury of his wrath upon him, and shall rain *it* upon him while he is eating.

24 He shall flee from the iron weapon, *and* the bow of steel shall strike him through.

25 It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors *are* upon him.

26 All darkness *shall be* hid in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle.

27 The heaven shall reveal his iniquity; and the earth shall rise up against him.

28 The increase of his house shall depart, *and his goods* shall flow away in the day of his wrath.

29 *This is* the portion of a wicked man from God, and the heritage appointed unto him by God.

Chapter 21

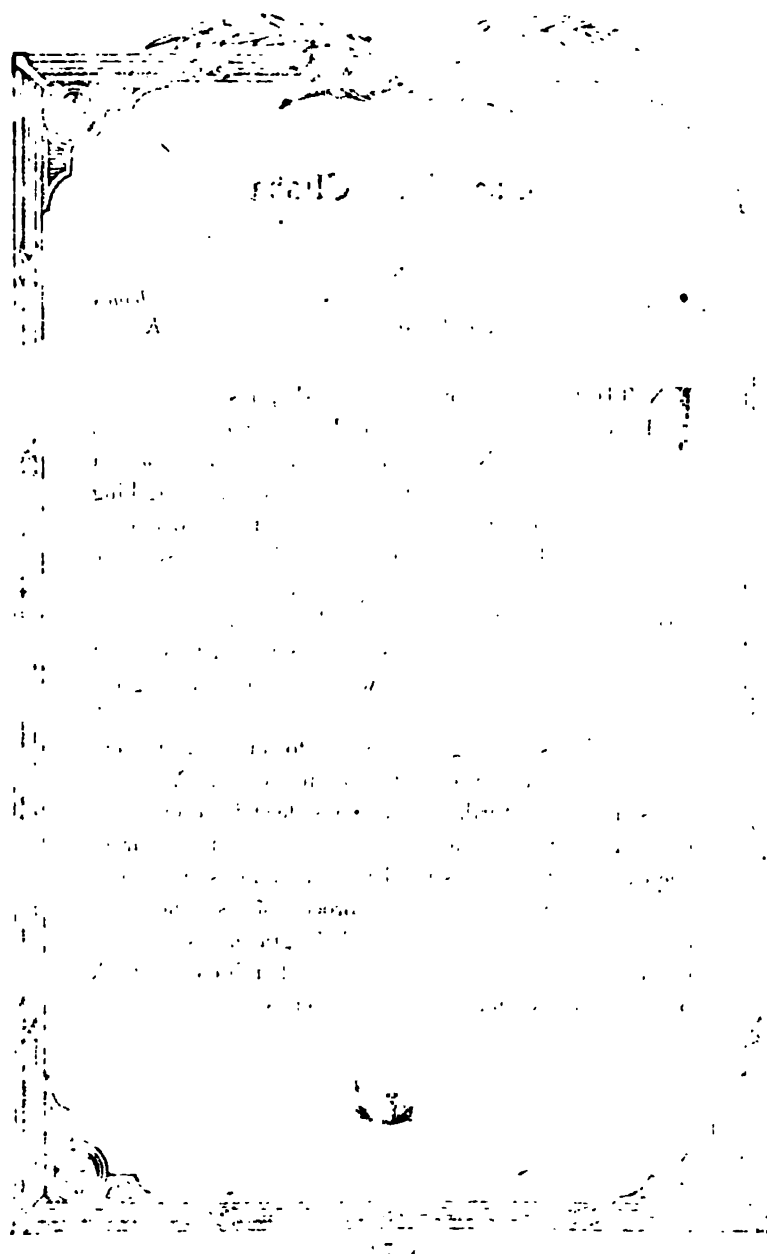
1 Job sheweth that even in the judgment of man he hath reason to be grieved. 7 Sometimes the wicked prosper though they despise God. 16 Sometimes their destruction is manifest. 22 The happy and unhappy are alike in death. 27 The judgment of the wicked is in another world.



UT Job answered and said,

2 Hear diligently my speech, and let this be your consolations.

3 Suffer me that I may speak; and after that I have spoken, mock on.





The Dead Elisha

AN EARLY ENGLISH PRINT BY G. FREMAN.



“And when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.”—II. Kings, 13, 21.

IN THOSE last moments of Elisha, his devotion to Israel, his patriotism, flamed up fiercely from his gentle spirit. Not content with aiding King Joash to shoot the arrow of deliverance, he bade the young king take a bundle of arrows and strike them repeatedly upon the ground. Joash, puzzled but obedient, did so. He struck the ground three times, then he stopped. Elisha cried out fiercely against him that he had not struck five or six times, “then had thou smitten Syria till thou hadst consumed it.” As it was he would win but three great victories.

Leaving this heritage of rescue to his countrymen, Elisha died; and they buried him with honor. Yet even in his death one further miraculous deed is recorded of him. Another dead man was being borne forth to burial. The exhausted land was filled with marauders, a band of whom threatened the funeral procession, so the dead man was hastily placed in Elisha's grave. No sooner had he touched the holy bones within, than life came back to him; he arose and rejoined his friends.





4 As for me, *is* my complaint to man? and if *it were so*, why should not my spirit be troubled?

5 Mark me, and be astonished, and lay *your* hand upon *your* mouth.

6 Even when I remember I am afraid, and trembling taketh hold on my flesh.

7 Wherefore do the wicked live, become old, yea, are mighty in power?

8 Their seed is established in their sight with them, and their offspring before their eyes.

9 Their houses *are* safe from fear, neither *is* the rod of God upon them.

10 Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.

11 They send forth their little ones like a flock, and their children dance.

12 They take the timbrel and harp, and rejoice at the sound of the organ.

13 They spend their days in wealth, and in a moment go down to the grave.

14 Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.

15 What *is* the Almighty, that we should serve him? and what profit should we have, if we pray unto him?

16 Lo, their good *is* not in their hand: the counsel of the wicked is far from me.

17 How oft is the candle of the wicked put out! and *how oft* cometh their destruction upon them! God distributeth sorrows in his anger.

18 They are as stubble before the wind, and as chaff that the storm carrieth away.

19 God layeth up his iniquity for his children: he rewardeth him, and he shall know *it*.

20 His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

21 For what pleasure *hath* he in his house after him, when the number of his months is cut off in the midst?

22 Shall *any* teach God knowledge? seeing he judgeth those that are high.

23 One dieth in his full strength, being wholly at ease and quiet:

24 His breasts are full of milk, and his bones are moistened with marrow.

25 And another dieth in the bitterness of his soul, and never eateth with pleasure.

26 They shall lie down alike in the dust, and the worms shall cover them.

27 Behold, I know your thoughts, and the devices *which* ye wrongfully imagine against me.

28 For ye say, Where *is* the house of the prince? and where *are* the dwelling places of the wicked?

29 Have ye not asked them that go by the way? and do ye not know their tokens,

30 That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath.

31 Who shall declare his way to his face? and who shall repay him *what* he hath done?

32 Yet shall he be brought to the grave, and shall remain in the tomb.

33 The clods of the valley shall be sweet unto him, and every man shall draw after him, as *there are* innumerable before him.

34 How then comfort ye me in vain, seeing in your answers there remaineth falsehood?

Chapter 22

1 Eliphaz sheweth that man's goodness profiteth not God. 5 He accuseth Job of divers sins. 21 He exhorteth him to repentance, with promises of mercy.



HEN Eliphaz the Temanite answered and said,

2 Can a man be profitable unto God, as he that is wise may be profitable unto himself?

3 *Is it* any pleasure to the Almighty, that thou art righteous? or *is it* gain to him, that thou makest thy ways perfect?

4 Will he reprove thee for fear of thee? will he enter with thee into judgment?

5 *Is* not thy wickedness great? and thine iniquities infinite?

6 For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing.

7 Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.

8 But *as for* the mighty man, he had the earth; and the honourable man dwelt in it.

9 Thou hast sent widows away empty, and the arms of the fatherless have been broken.

10 Therefore snares *are* round about thee, and sudden fear troubleth thee;

11 Or darkness, *that* thou canst not see; and abundance of waters cover thee.

12 *Is* not God in the height of heaven? and behold the height of the stars, how high they are!

13 And thou sayest, How doth God know? can he judge through the dark cloud?

14 Thick clouds *are* a covering to him, that he seeth not; and he walketh in the circuit of heaven.





The Israelites Capture Jerusalem

FROM THE PRIVATE COLLECTION OF MR. FRANK
E. WRIGHT OF PHILADELPHIA.

+

*"And Joash the king of Israel brake
down the wall of Jerusalem."—II. Chron., 25, 23.*

ELISHA'S last protégé, the young King Joash of Israel, proved an able and godly ruler. He conquered the Syrians as Elisha had foretold, so that never again did they trouble Israel. He also won a great victory over Judah. This fratricidal war was forced upon him. A young king, Amaziah, had arisen in Judah, proud of his strength and eager for conquest. He set out to make Judah a great kingdom, such as she had been under David and again under Jehoshaphat. Having conquered the Edomites, upon his southern border, he sent a challenge to Joash, his northern neighbor, "Come, let us look one another in the face."

There had been no war between the two kingdoms since Jehoshaphat had made his alliance with King Ahab; and now the young king of Israel was most unwilling to renew the strife. He sent King Amaziah an ironic parable comparing him to a thistle which thought itself a mighty tree because of its sting, but which was easily trodden underfoot. The king of Judah was, however, resolved on war. So Joash met him perforce, and took him prisoner, and captured Jerusalem, which had been often threatened by foreign kings and put to ransom, but had never been actually conquered since the days of David. Now Joash beat down "four hundred cubits" of the wall, rode through the city in triumph, and carried away whatever spoil he would.



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15 Hast thou marked the old way which wicked men have trodden?

16 Which were cut down out of time, whose foundation was overflown with a flood:

17 Which said unto God, Depart from us: and what can the Almighty do for them?

18 Yet he filled their houses with good *things*: but the counsel of the wicked is far from me.

19 The righteous see *it*, and are glad: and the innocent laugh them to scorn.

20 Whereas our substance is not cut down, but the remnant of them the fire consumeth.

21 Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.

22 Receive, I pray thee, the law from his mouth, and lay up his words in thy heart.

23 If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.

24 Then shalt thou lay up gold as dust, and the *gold* of Ophir as the stones of the brooks.

25 Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.

26 For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

27 Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

28 Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.

29 When *men* are cast down, then thou shalt say, *There is* lifting up; and he shall save the humble person.

30 He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.

Chapter 23

1 Job longeth to appear before God, 6 in confidence of his mercy. 8 God, who is invisible, observeth our ways. 11 Job's innocency. 13 God's decree is immutable.



WHEN Job answered and said,

2 Even to-day *is* my complaint bitter: my stroke is heavier than my groaning.

3 Oh that I knew where I might find him! *that* I might come *even* to his seat!

4 I would order *my* cause before him, and fill my mouth with arguments.

5 I would know the words *which* he would answer me, and understand what he would say unto me.

6 Will he plead against me with *his* great power? No; but he would put *strength* in me.

7 There the righteous might dispute with him; so should I be delivered for ever from my judge.

8 Behold, I go forward, but he *is* not *there*; and backward, but I cannot perceive him:

9 On the left hand, where he doth work, but I cannot behold *him*: he hideth himself on the right hand, that I cannot see *him*:

10 But he knoweth the way that I take: *when* he hath tried me, I shall come forth as gold.

11 My foot hath held his steps, his way have I kept, and not declined.

12 Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary *food*.

13 But he *is* in one *mind*, and who can turn him? and *what* his soul desireth, even *that* he doeth.

14 For he performeth *the thing that is* appointed for me: and many such *things are* with him.

15 Therefore am I troubled at his presence: when I consider, I am afraid of him.

16 For God maketh my heart soft, and the Almighty troubleth me:

17 Because I was not cut off before the darkness, *neither* hath he covered the darkness from my face.

Chapter 24

1 *Wickedness goeth often unpunished.* 17 *There is a secret judgment for the wicked.*



HY, seeing times are not hidden from the Almighty, do they that know him not see his days?

2 *Some* remove the landmarks; they violently take away flocks, and feed *thereof*.

3 They drive away the ass of the fatherless, they take the widow's ox for a pledge.

4 They turn the needy out of the way: the poor of the earth hide themselves together.

5 Behold, *as* wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness *yieldeth* food for them *and* for *their* children.

6 They reap *every one* his corn in the field: and they gather the vintage of the wicked.

7 They cause the naked to lodge without clothing, that *they have* no covering in the cold.

8 They are wet with the showers of the mountains, and embrace the rock for want of a shelter.

9 They pluck the fatherless from the breast, and take a pledge of the poor.

QUESTIONS IN THE HISTORY OF THE

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Uzziah Smitten in God's House

BY A. D. RAHN, A CONTEMPORARY AMERICAN
ARTIST.

✱

"Yea, himself hasted also to go out, because the Lord had smitten him."—II. Chron., 26, 20.

THE victories of King Joash of Israel marked the beginning of a long period of returning prosperity both for Israel and Judah. Joash was succeeded by his son Jeroboam II, who continued his father's victories over the Syrians until he had conquered their two capitals, Hamath and Damascus. He is accounted the mightiest of the Samarian kings. In his successes he was encouraged and guided by that prophet Jonah, whose words have come down to us in a separate book of the Bible.

Equally fortunate was Judah in her monarch contemporary with Jeroboam II. This Judean king was Uzziah or Azariah, who sat for fifty-two years upon the throne. Uzziah subdued the Phœnicians of the coastlands, and ruled over the south as successfully as Jeroboam over the north. Nor did the two monarchs ever engage in that fratricidal strife which had so often proved disastrous to both lands. Uzziah, however, in his old age brought personal disaster upon himself. He attempted to dictate to the priests of God's temple, and even to usurp the priestly office himself. As he approached the altar, he was suddenly smitten with leprosy, and fled in terror from the scene of his sin. The incurable leprosy remained upon him till his death.





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10 They cause *him* to go naked without clothing, and they take away the sheaf *from* the hungry;

11 *Which* make oil within their walls, *and* tread *their* wine-presses, and suffer thirst.

12 Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly *to them*.

13 They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

14 The murderer rising with the light killeth the poor and needy, and in the night is as a thief.

15 The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth *his* face.

16 In the dark they dig through houses, *which* they had marked for themselves in the daytime: they know not the light.

17 For the morning *is* to them even as the shadow of death: if *one* know *them*, *they are in* the terrors of the shadow of death.

18 He *is* swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards.

19 Drought and heat consume the snow waters: *so doth* the grave *those which* have sinned.

20 The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree.

21 He evil entreateth the barren *that* beareth not: and doeth not good to the widow.

22 He draweth also the mighty with his power: he riseth up, and no *man* is sure of life.

23 *Though* it be given him *to be* in safety, whereon he resteth; yet his eyes *are* upon their ways.

24 They are exalted for a little while, but are gone and brought low; they are taken out of the way as all *other*, and cut off as the tops of the ears of corn.

25 And if *it be* not *so* now, who will make me a liar, and make my speech nothing worth?

Chapter 25

Bildad sheweth that man cannot be justified before God.



JHEN answered Bildad the Shuhite, and said,

2 Dominion and fear *are* with him; he maketh peace in his high places.

3 Is there any number of his armies? and upon whom doth not his light arise?

4 How then can man be justified with God? or how can he be clean *that is* born of a woman?

5 Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight.

6 How much less man, *that is* a worm? and the son of man, *which is* a worm?

Chapter 26

¹ Job, reproving the uncharitable spirit of Bildad, 5 acknowledgeth the power of God to be infinite and unsearchable.

BUT Job answered and said,
2 How hast thou helped *him that is* without power? *how* savest thou the arm *that hath* no strength?

3 How hast thou counselled *him that hath* no wisdom? and *how* hast thou plentifully declared the thing as it is?

4 To whom hast thou uttered words? and whose spirit came from thee?

5 Dead *things* are formed from under the waters,¹ and the inhabitants thereof.

6 Hell *is* naked before him, and destruction hath no covering.

7 He stretcheth out the north over the empty place, *and* hangeth the earth upon nothing.

8 He bindeth up the waters in his thick clouds; and the cloud is not rent under them.

9 He holdeth back the face of his throne, *and* spreadeth his cloud upon it.

10 He hath compassed the waters with bounds, until the day and night come to an end.

11 The pillars of heaven tremble and are astonished at his reproof.

12 He divideth the sea with his power, and by his understanding he smiteth through the proud.

13 By his spirit he had garnished the heavens; his hand hath formed the crooked serpent.

14 Lo, these *are* parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?

Chapter 27

¹ Job protesteth his sincerity. 8 The hypocrite is without hope. 11 The blessings which the wicked have are turned into curses.

MOREOVER Job continued his parable, and said,
2 *As* God liveth, *who* hath taken away my judgment; and the Almighty, *who* hath vexed my soul;

3 All the while my breath *is* in me, and the spirit of God *is* in my nostrils;

4 My lips shall not speak wickedness, nor my tongue utter deceit.

5 God forbid that I should justify you: till I die I will not remove mine integrity from me.

¹Revised Version, "They that are deceased tremble beneath the waters," etc.



Oded Pleads for the Captives

BY B. PICART, THE FLEMISH ARTIST, DIED 1734.

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"Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren."—II. Chron., 28, 11.

DURING the long reign of Jeroboam II, Israel "waxed fat" in peace and prosperity. Idleness led her people into grossest sin; and disaster followed. Civil war broke out after Jeroboam's death. Once more, as in earlier centuries, rival generals struggled for the throne, and slew their enemies. Also the great empire of Assyria arose, and began the conquest of the Mediterranean states. Tilgath-pilneser, the Assyrian monarch, completely defeated Israel, and bore away many of its people into captivity, the "first captivity" of all the sad ones that were to follow through the ages.

The internicine strife between Israel and Judah was also renewed. Jerusalem was besieged by Pekah, one of the usurping kings of Israel; and, though he could not take the capital, Pekah ravaged all the land and carried two hundred thousand captives back to Samaria. Here arose one gentle incident in contrast to all the crime and uproar. Oded, a prophet of Israel, protested against the Hebrews of the northern kingdom thus enslaving their brethren of the south. His words softened the hearts of his countrymen, and under his guidance the rejoicing captives were sheltered, ministered unto, and sent back to their Judean homes.





6 My righteousness I hold fast, and will not let it go: my heart shall not reproach *me* so long as I live.

7 Let thine enemy be as the wicked, and he that riseth up against me as the unrighteous.

8 For what *is* the hope of the hypocrite, though he hath gained, when God taketh away his soul?

9 Will God hear his cry when trouble cometh upon him?

10 Will he delight himself in the Almighty? will he always call upon God?

11 I will teach you by the hand of God: *that* which *is* with the Almighty will I not conceal.

12 Behold, all ye yourselves have seen *it*; why then are ye thus altogether vain?

13 This *is* the portion of a wicked man with God, and the heritage of oppressors, *which* they shall receive of the Almighty.

14 If his children be multiplied, *it is* for the sword: and his offspring shall not be satisfied with bread.

15 Those that remain of him shall be buried in death: and his widows shall not weep.

16 Though he heap up silver as the dust, and prepare raiment as the clay;

17 He may prepare *it*, but the just shall put *it* on, and the innocent shall divide the silver.

18 He buildeth his house as a moth, and as a booth *that* the keeper maketh.

19 The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he *is* not.

20 Terrors take hold on him as waters, a tempest stealeth him away in the night.

21 The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.

22 For *God* shall cast upon him, and not spare; he would fain flee out of his hand.

23 *Men* shall clap their hands at him, and shall hiss him out of his place.

Chapter 28

1 *There is a knowledge of natural things.* 12 *But wisdom is an excellent gift of God.*



URELY there is a vein for the silver, and a place for gold where they fine *it*.

2 Iron is taken out of the earth, and brass *is* molten out of the stone.

3 He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.

4 The flood breaketh out from the inhabitant; *even the waters*

forgotten of the foot: they are dried up, they are gone away from men.

5 *As for* the earth, out of it cometh bread: and under it is turned up as it were fire.

6 The stones of it *are* the place of sapphires: and it hath dust of gold.

7 *There is* a path which no fowl knoweth, and which the vulture's eye hath not seen:

8 The lion's whelps have not trodden it, nor the fierce lion passed by it.

9 He putteth forth his hand upon the rock; he overturneth the mountains by the roots.

10 He cutteth out rivers among the rocks; and his eye seeth every precious thing.

11 He bindeth the floods from overflowing; and *the thing that is* hid bringeth he forth to light.

12 But where shall wisdom be found? and where *is* the place of understanding?

13 Man knoweth not the price thereof; neither is it found in the land of the living.

14 The depth saith, *It is* not in me: and the sea saith, *It is* not with me.

15 It cannot be gotten for gold, neither shall silver be weighed *for* the price thereof.

16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

17 The gold and the crystal cannot equal it: and the exchange of it *shall not be for* jewels of fine gold.

18 No mention shall be made of coral, or of pearls: for the price of wisdom *is* above rubies.

19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

20 Whence then cometh wisdom? and where *is* the place of understanding?

21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.

22 Destruction and death say, We have heard of the fame thereof with our ears.

23 God understandeth the way thereof, and he knoweth the place thereof.

24 For he looketh to the ends of the earth, *and* seeth under the whole heaven;

25 To make the weight for the winds; and he weigheth the waters by measure.

26 When he made a decree for the rain, and a way for the lightning of the thunder:

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The Desolation of Israel

FROM THE SERIES BY GUSTAVE DORÉ.

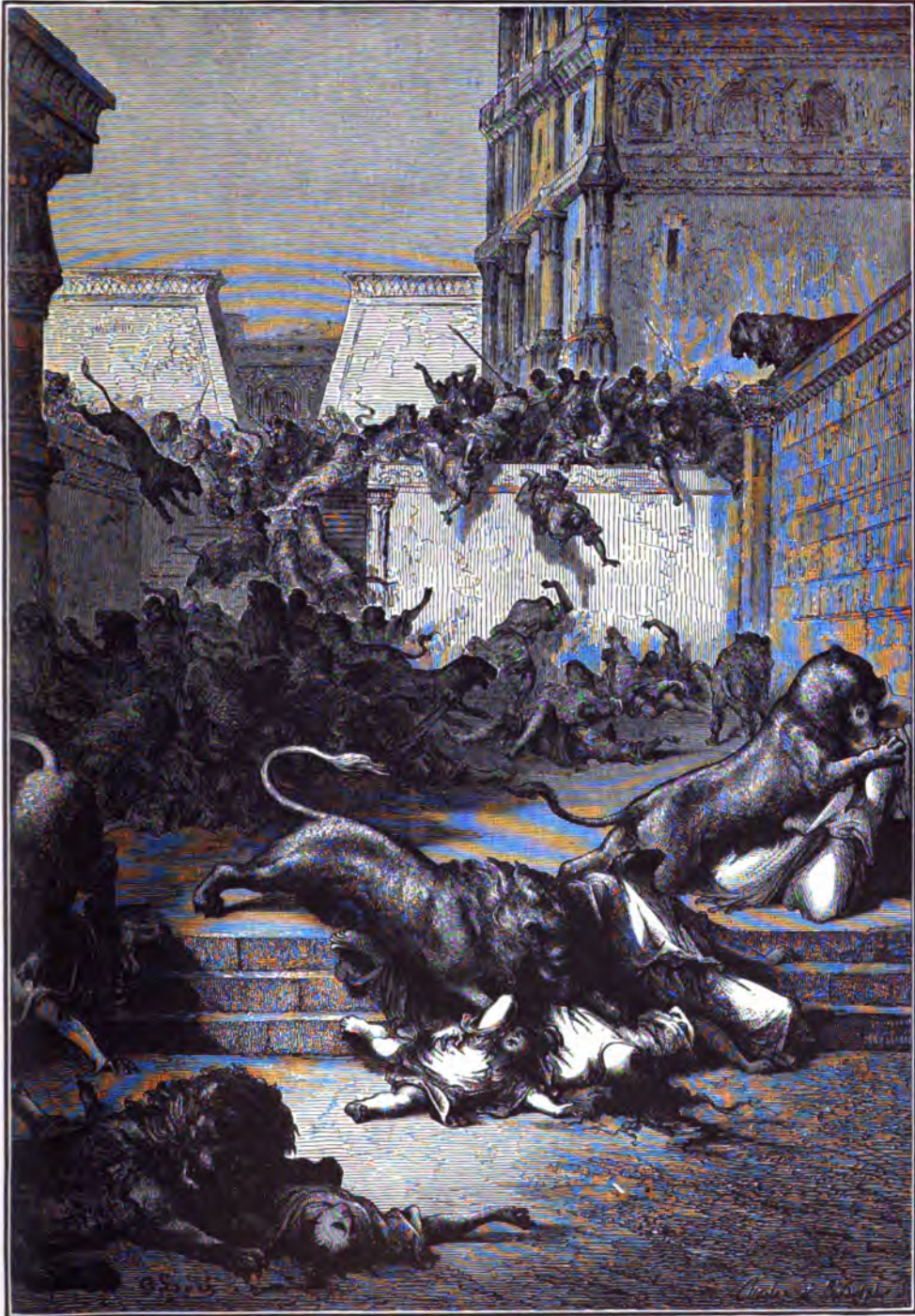
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"The Lord sent lions among them, which slew some of them."—II. Kings, 17, 25.

PEKAH'S huge raid through Judah was the last pitiful triumph of expiring Israel. Civil tumult, combined with the overwhelming might of Assyria, destroyed the northern kingdom completely. Its people were blotted forever from the register of nations.

Shalmaneser was the name of the Assyrian monarch who finally destroyed the ten northern tribes of the Hebrews, and Hoshea was the king who fought against him. The land was completely depopulated; and Shalmaneser brought peoples from his other territories to inhabit it. These "strangers in Samaria" were much terrified by numbers of fierce lions which, multiplying in the desolate wastes, came out of the woods even into the cities and devoured the newcomers. So these strangers appealed to Shalmaneser, declaring that they were being plagued "because they knew not the manner of the God of the land." One of the Israelite priests was therefore permitted to return and dwell in Beth-el, that he might instruct the strangers how to placate the Lord, whom they regarded as a merely local deity. Thus a debased sort of worship of fear came to be established in Samaria as a substitute for the sublime ancient faith.





27 Then did he see it, and declare it; he prepared it, yea, and searched it out.

28 And unto man he said, Behold, the fear of the LORD, that is wisdom; and to depart from evil is understanding.

Chapter 29

Job bemoaneth himself of his former prosperity and honour.

2 MOREOVER Job continued his parable, and said,
2 Oh that I were as *in* months past, as *in* the days *when* God preserved me;

3 When his candle shined upon my head, *and when* by his light I walked *through* darkness:

4 As I was in the days of my youth, when the secret of God *was* upon my tabernacle;

5 When the Almighty *was* yet with me, *when* my children *were* about me;

6 When I washed my steps with butter, and the rock poured me out rivers of oil;

7 When I went out to the gate through the city, *when* I prepared my seat in the street!

8 The young men saw me, and hid themselves: and the aged arose, *and* stood up.

9 The princes refrained talking, and laid *their* hand on their mouth:

10 The nobles held their peace, and their tongue cleaved to the roof of their mouth.

11 When the ear heard *me*, then it blessed me; and when the eye saw *me*, it gave witness to me:

12 Because I delivered the poor that cried, and the fatherless, and *him that had* none to help him.

13 The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy.

14 I put on righteousness, and it clothed me: my judgment *was* as a robe and a diadem.

15 I was eyes to the blind, and feet *was* I to the lame.

16 I *was* a father to the poor: and the cause *which* I knew not I searched out.

17 And I brake the jaws of the wicked, and plucked the spoil out of his teeth.

18 Then I said, I shall die in my nest, and I shall multiply *my* days as the sand.

19 My root *was* spread out by the waters, and the dew lay all night upon my branch.

20 My glory *was* fresh in me, and my bow was renewed in my hand.

21 Unto me *men* gave ear, and waited, and kept silence at my counsel.

22 After my words they spake not again: and my speech dropped upon them.

23 And they waited for me as for the rain: and they opened their mouth wide *as* for the latter rain.

24 *If* I laughed on them, they believed *it* not; and the light of my countenance they cast not down.

25 I chose out their way, and sat chief, and dwelt as a king in the army, as one *that* comforteth the mourners.

Chapter 30

1 *Job's honour is turned into extreme contempt.* 15 *His prosperity into calamity.*



UT now *they that* are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

2 Yea, whereto *might* the strength of their hands *profit* me, in whom old age was perished?

3 For want and famine *they were* solitary; fleeing into the wilderness in former time desolate and waste.

4 Who cut up mallows by the bushes, and juniper roots *for* their meat.

5 They were driven forth from among *men*, (they cried after them *as after* a thief;)

6 To dwell in the cliffs of the valleys, *in* caves of the earth, and *in* the rocks.

7 Among the bushes they brayed; under the nettles they were gathered together.

8 *They were* children of fools, yea, children of base men: they were viler than the earth.

9 And now am I their song, yea, I am their byword.

10 They abhor me, they flee far from me, and spare not to spit in my face.

11 Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me.

12 Upon *my* right *hand* rise the youth; they push away my feet, and they raise up against me the ways of their destruction.

13 They mar my path, they set forward my calamity, they have no helper.

14 They came *upon me* as a wide breaking in *of waters*: in the desolation they rolled themselves *upon me*.

15 Terrors are turned upon me: they pursue my soul as the wind: and my welfare passeth away as a cloud.

16 And now my soul is poured out upon me; the days of affliction have taken hold upon me.

17 My bones are pierced in me in the night season: and my sinews take no rest.

1. The first step in the process is to identify the problem or issue that needs to be addressed. This involves gathering information and understanding the context of the problem.

2. Once the problem is identified, the next step is to define the objectives and goals of the project. This helps to clarify what needs to be achieved and provides a clear direction for the work.

3. The third step is to develop a plan or strategy to address the problem. This involves breaking down the problem into smaller, manageable tasks and determining the resources needed to complete them.

4. The fourth step is to implement the plan. This involves putting the strategy into action and monitoring progress to ensure that the objectives are being met.

5. Finally, the fifth step is to evaluate the results of the project. This involves assessing the effectiveness of the plan and identifying any areas for improvement or further action.



Hezekiah Cleanses the Temple

BY F. PHILIPPOTEAU, A RECENT ENGLISH ARTIST.

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"He brake in pieces the brasen serpent that Moses had made; for unto those days the children of Israel did burn incense to it."—II. Kings, 18, 4.

THE northern kingdom of the Hebrews had disappeared before the might of Assyria. It seemed as though the southern kingdom must perish beneath the same overwhelming avalanche. But at this period the throne of Judah was occupied by Hezekiah, probably the ablest of all the kings of the line of David. King Hezekiah was pure of heart and deeply religious, as well as worldly wise. Temporarily he paid tribute to the Assyrians, and so escaped their wrath.

Meanwhile he conducted a great religious revival at Jerusalem. The ancient House of God was decayed and full of dirt. Hezekiah had it thoroughly cleansed. Then he removed all the idols throughout the land. He even dragged from the Temple the huge serpent of brass, said to be the very one which Moses had erected in the wilderness during the plague of serpents. This figure had been held in veneration by the Hebrews for ages; but fearing his people might be led to worship it, Hezekiah had it destroyed. Then he held at Jerusalem a great "pass-over" celebration, a purifying feast such as the race had known of old.





18 By the great force *of my disease* is my garment changed: it bindeth me about as the collar of my coat.

19 He hath cast me into the mire, and I am become like dust and ashes.

20 I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me *not*.

21 Thou art become cruel to me; with thy strong hand thou opposest thyself against me.

22 Thou liftest me up to the wind; thou causest me to ride *upon it*, and dissolvest my substance.

23 For I know *that* thou wilt bring me *to* death, and *to* the house appointed for all living.

24 Howbeit he will not stretch out *his* hand to the grave, though they cry in his destruction.

25 Did not I weep for him that was in trouble? was *not* my soul grieved for the poor?

26 When I looked for good, then evil came *unto me*: and when I waited for light, there came darkness.

27 My bowels boiled, and rested not: the days of affliction prevented me.

28 I went mourning without the sun: I stood up, *and* I cried in the congregation.

29 I am a brother to dragons, and a companion to owls.

30 My skin is black upon me, and my bones are burned with heat.

31 My harp also is *turned* to mourning, and my organ into the voice of them that weep.

Chapter 31

Job maketh a solemn protestation of his integrity in several duties.

I MADE a covenant with mine eyes; why then should I think upon a maid?

2 For what portion of God *is there* from above? and *what* inheritance of the Almighty from on high?

3 *Is* not destruction to the wicked? and a strange *punishment* to the workers of iniquity?

4 Doth not he see my ways, and count all my steps?

5 If I have walked with vanity, or if my foot hath hasted to deceit;

6 Let me be weighed in an even balance, that God may know mine integrity.

7 If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands;

8 *Then* let me sow, and let another eat; yea, let my offspring be rooted out.

9 If mine heart have been deceived by a woman, or *if* I have laid wait at my neighbour's door;

10 *Then* let my wife grind unto another, and let others bow down upon her.

11 For this *is* an heinous crime: yea, it *is* an iniquity *to be punished by* the judges.

12 For it *is* a fire *that* consumeth to destruction, and would root out all mine increase.

13 If I did despise the cause of my man-servant or of my maid-servant, when they contended with me;

14 What then shall I do when God riseth up? and when he visiteth, what shall I answer him?

15 Did not he that made me in the womb make him? and did not one fashion us in the womb?

16 If I have withheld the poor from *their* desire, or have caused the eyes of the widow to fail;

17 Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;

18 (For from my youth he was brought up with me, as *with* a father, and I have guided her from my mother's womb;)

19 If I have seen any perish for want of clothing, or any poor without covering;

20 If his loins have not blessed me, and *if* he were *not* warmed with the fleece of my sheep;

21 If I have lifted up my hand against the fatherless, when I saw my help in the gate;

22 *Then* let mine arm fall from my shoulder blade, and mine arm be broken from the bone.

23 For destruction *from* God *was* a terror to me, and by reason of his highness I could not endure.

24 If I have made gold my hope, or have said to the fine gold, *Thou art* my confidence;

25 If I rejoiced because my wealth *was* great, and because mine hand had gotten much;

26 If I beheld the sun when it shined, or the moon walking in brightness;

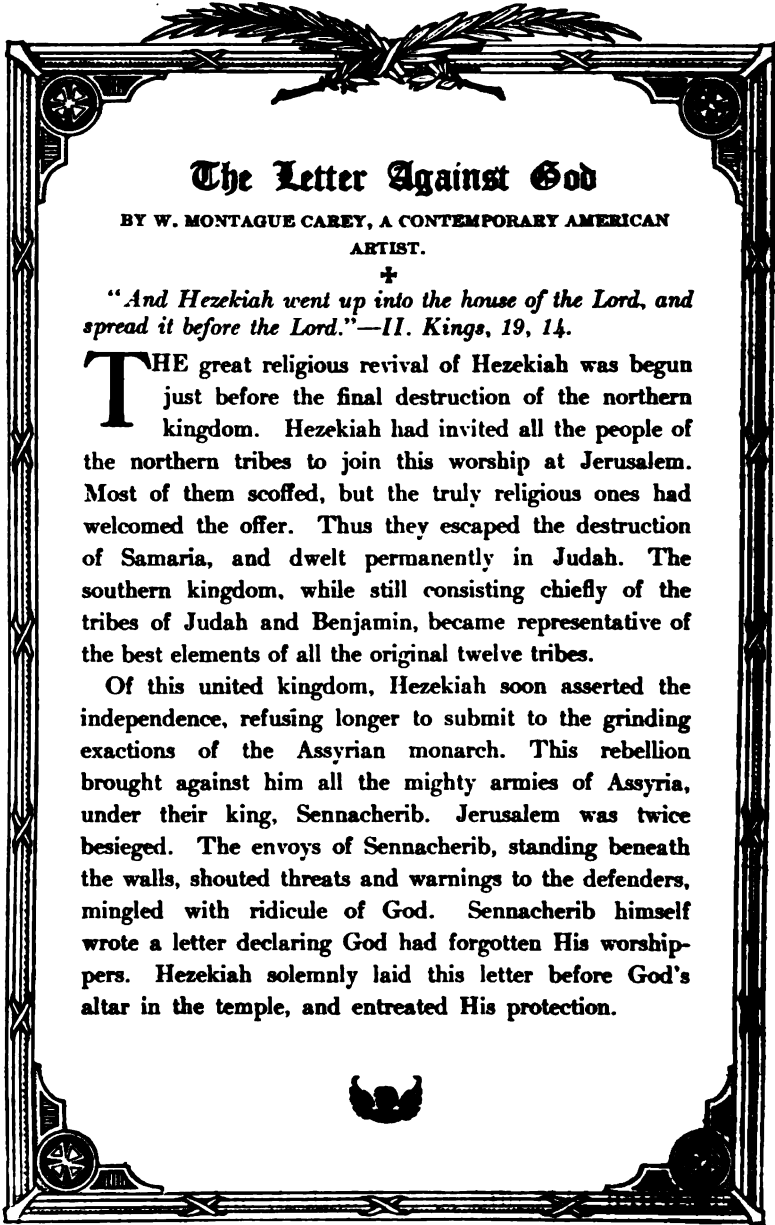
27 And my heart hath been secretly enticed, or my mouth hath kissed my hand:

28 This also *were* an iniquity *to be punished by* the judge: for I should have denied the God *that is* above.

29 If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him:

30 Neither have I suffered my mouth to sin by wishing a curse to his soul.

31 If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied.



The Letter Against God

BY W. MONTAGUE CAREY, A CONTEMPORARY AMERICAN
ARTIST.

✦
"And Hezekiah went up into the house of the Lord, and spread it before the Lord."—II. Kings, 19, 14.

THE great religious revival of Hezekiah was begun just before the final destruction of the northern kingdom. Hezekiah had invited all the people of the northern tribes to join this worship at Jerusalem. Most of them scoffed, but the truly religious ones had welcomed the offer. Thus they escaped the destruction of Samaria, and dwelt permanently in Judah. The southern kingdom, while still consisting chiefly of the tribes of Judah and Benjamin, became representative of the best elements of all the original twelve tribes.

Of this united kingdom, Hezekiah soon asserted the independence, refusing longer to submit to the grinding exactions of the Assyrian monarch. This rebellion brought against him all the mighty armies of Assyria, under their king, Sennacherib. Jerusalem was twice besieged. The envoys of Sennacherib, standing beneath the walls, shouted threats and warnings to the defenders, mingled with ridicule of God. Sennacherib himself wrote a letter declaring God had forgotten His worshippers. Hezekiah solemnly laid this letter before God's altar in the temple, and entreated His protection.



32 The stranger did not lodge in the street: *but* I opened my doors to the traveller.

33 If I covered my transgressions as Adam, by hiding mine iniquity in my bosom:

34 Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, *and* went not out of the door?

35 Oh that one would hear me! behold, my desire *is*, *that* the Almighty would answer me, and *that* mine adversary had written a book.¹

36 Surely I would take it upon my shoulder, *and* bind it *as* a crown to me.

37 I would declare unto him the number of my steps; as a prince would I go near unto him.

38 If my land cry against me, or that the furrows likewise thereof complain;

39 If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life:

40 Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended.

Chapter 32

¹ Elihu is angry with Job and his three friends. ⁶ Because wisdom cometh not from age, he excuseth the boldness of his youth. ¹¹ He reproveth them for not satisfying of Job. ¹⁶ His zeal to speak.

 these three men ceased to answer Job, because he *was* righteous in his own eyes.

² Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God.

³ Also against his three friends was his wrath kindled, because they had found no answer, and *yet* had condemned Job.

⁴ Now Elihu had waited till Job had spoken, because they *were* elder than he.

⁵ When Elihu saw that *there was* no answer in the mouth of *these* three men, then his wrath was kindled.

⁶ And Elihu the son of Barachel the Buzite answered and said, *I am* young, and ye *are* very old; wherefore I was afraid, and durst not shew you mine opinion.

⁷ I said, Days should speak, and multitude of years should teach wisdom.

⁸ But *there is* a spirit in man: and the inspiration of the Almighty giveth them understanding.

⁹ Great men are not *always* wise: neither do the aged understand judgment.

¹⁰ Therefore I said, Hearken to me; I also will shew mine opinion.

¹Revised Version, "and that I had the indictment which mine adversary hath written."

11 Behold, I waited for your words; I gave ear to your reasons, whilst ye searched out what to say.

12 Yea, I attended unto you, and, behold, *there was* none of you that convinced Job, *or* that answered his words:

13 Lest ye should say, We have found out wisdom: God thrusteth him down, not man.

14 Now he hath not directed *his* words against me: neither will I answer him with your speeches.

15 They were amazed, they answered no more: they left off speaking.

16 When I had waited, (for they spake not, but stood still, *and* answered no more;)

17 *I said*, I will answer also my part, I also will shew mine opinion.

18 For I am full of matter, the spirit within me constraineth me.

19 Behold, my belly *is* as wine *which* hath no vent; it is ready to burst like new bottles.

20 I will speak, that I may be refreshed: I will open my lips and answer.

21 Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man.

22 For I know not to give flattering titles; *in so doing* my Maker would soon take me away.

Chapter 33

1 Elihu offereth himself instead of God, with sincerity and meekness, to reason with Job. 8 He excuseth God from giving man an account of his ways, by his greatness. 14 God calleth man to repentance by visions, 19 by afflictions, 23 and by his ministry. 31 He inviteth Job to attention.

HEREFORE, Job, I pray thee, hear my speeches, and hearken to all my words.

2 Behold, now I have opened my mouth, my tongue hath spoken in my mouth.

3 My words *shall be* of the uprightness of my heart: and my lips shall utter knowledge clearly.

4 The Spirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canst answer me, set *thy words* in order before me, stand up.

6 Behold, I *am* according to thy wish in God's stead: I also am formed out of the clay.

7 Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

8 Surely thou hast spoken in mine hearing, and I have heard the voice of *thy* words, *saying*,

9 I am clean without transgression, I *am* innocent; neither *is there* iniquity in me.

2. 1172



God's Vengeance on Sennacherib

BY P. J. DE LOUTHERBOURG, R. A., AN ENGLISH
ARTIST OF THE EARLY NINETEENTH CENTURY.

+

*"The angel of the Lord went out and smote in the camp
of the Assyrians an hundred four score and five thousand."
—II. Kings, 19, 35.*

IN HIS resistance to Sennacherib, King Hezekiah was upheld and guided by the celebrated prophet Isaiah, whose book has been preserved in the Bible. Isaiah assured his sovereign that God's fiat of destruction was gone forth against the Assyrians for their blasphemy. Their host was at that moment gathering for the second time under the walls of Jerusalem; their camp lay close at hand. Yet Isaiah declared they should not shoot one arrow against the walls.

Even so it came to pass. Just what were the earthly means used for the divine vengeance we do not know. It may have been some deadly plague, some poisonous gas inhaled. The Bible tells us only that the angel of the Lord "smote" them, "cut off all the mighty men of valour, and the leaders and captains." Sennacherib and a few hundred fled back in terror into Assyria. When the people of Jerusalem looked forth next morning, there was nothing left of the mighty Assyrian army but the empty camps, and a vast host of dead bodies. As Byron sings of this stupendous supernal intervention in the affairs of men: "And the might of the Gentile, unsmote by the sword, Hath melted like snow in the glance of the Lord."





10 Behold, he findeth occasions against me, he counteth me for his enemy,

11 He putteth my feet in the stocks, he marketh all my paths.

12 Behold, *in* this thou art not just: I will answer thee, that God is greater than man.

13 Why dost thou strive against him? for he giveth not account of any of his matters.

14 For God speaketh once, yea twice, *yet man* perceiveth it not.

15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

16 Then he openeth the ears of men, and sealeth their instruction,

17 That he may withdraw man *from his* purpose, and hide pride from man.

18 He keepeth back his soul from the pit, and his life from perishing by the sword.

19 He is chastened also with pain upon his bed, and the multitude of his bones with strong *pain*:

20 So that his life abhorreth bread, and his soul dainty meat.

21 His flesh is consumed away, that it cannot be seen; and his bones *that* were not seen stick out.

22 Yea, his soul draweth near unto the grave, and his life to the destroyers.

23 If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness:

24 Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom.

25 His flesh shall be fresher than a child's: he shall return to the days of his youth:

26 He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his righteousness.

27 He looketh upon men, and *if any* say, I have sinned, and perverted *that which was* right, and it profited me not;

28 He will deliver his soul from going into the pit, and his life shall see the light.

29 Lo, all these *things* worketh God oftentimes with man,

30 To bring back his soul from the pit, to be enlightened with the light of the living.

31 Mark well, O Job, hearken unto me: hold thy peace, and I will speak.

32 If thou hast anything to say, answer me: speak, for I desire to justify thee.

33 If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.

Chapter 34

1 Elihu accuseth Job for charging God with injustice. 10 God omnipotent cannot be unjust. 31 Man must humble himself unto God. 34 Elihu reproveth Job.



FURTHERMORE Elihu answered and said,

2 Hear my words, O ye wise *men*; and give ear unto me, ye that have knowledge.

3 For the ear trieth words, as the mouth tasteth meat.

4 Let us choose to us judgment: let us know among ourselves what *is* good.

5 For Job hath said, I am righteous: and God hath taken away my judgment.

6 Should I lie against my right? my wound *is* incurable without transgression.

7 What man *is* like Job, *who* drinketh up scorning like water?

8 Which goeth in company with the workers of iniquity, and walketh with wicked men.

9 For he hath said, It profiteth a man nothing that he should delight himself with God.

10 Therefore hearken unto me, ye men of understanding: far be it from God, *that he should do* wickedness; and *from* the Almighty, *that he should commit* iniquity.

11 For the work of a man shall he render unto him, and cause every man to find according to *his* ways.

12 Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.

13 Who hath given him a charge over the earth? or who hath disposed the whole world?

14 If he set his heart upon man, *if* he gather unto himself his spirit and his breath;

15 All flesh shall perish together, and man shall turn again unto dust.

16 If now *thou hast* understanding, hear this: hearken to the voice of my words.

17 Shall even he that hateth right govern? and wilt thou condemn him that is most just?

18 *Is it fit* to say to a king, *Thou art* wicked? *and* to princes, *Ye are* ungodly?

19 *How much less* to him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all *are* the work of his hands.

20 In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand.

21 For his eyes *are* upon the ways of man, and he seeth all his goings.

22 *There is* no darkness, nor shadow of death, where the workers of iniquity may hide themselves.





The Shadow on the Dial

FROM THE PRIVATE COLLECTION OF MR. FRANK E.
WRIGHT OF PHILADELPHIA.

+

"And Isaiah the prophet cried unto the Lord: and he brought the shadow ten degrees backward."—II. Kings, 20, 11.

THE overthrow of Sennacherib's hosts, in whatever way it was understood or explained in its own time, drew great renown to King Hezekiah. He alone of all the little Mediterranean kings had withstood the might of Assyria. Naturally he was glorified by his own people, and looked up to as a leader by neighboring states. A splendid embassy was sent to him even from far off Babylon.

Perhaps his pride swelled too high. He was stricken ill, and God sent the prophet Isaiah to warn him that his death hour was at hand. This grieved Hezekiah deeply, partly perhaps because he had as yet no son to succeed him. He "wept sore," and prayed to God to spare him. God did so, sending Isaiah again to the king's sick bed with His further word. Hezekiah asked for a sign that he was indeed to be spared; and Isaiah said that the shadow of the sun which marked the time of day upon a dial close at hand, should fall ten degrees further or go back ten degrees, as the king chose. Hezekiah answered that it should turn back, since that seemed to him the stranger thing. Then at Isaiah's word the shadow did indeed swing backward on the dial. And the king arose and was well.





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23 For he will not lay upon man more *than right*; that he should enter into judgment with God.

24 He shall break in pieces mighty men without number, and set others in their stead.

25 Therefore he knoweth their works, and he overturneth *them* in the night, so that they are destroyed.

26 He striketh them as wicked men in the open sight of others;

27 Because they turned back from him, and would not consider any of his ways:

28 So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.

29 When he giveth quietness, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* against a nation, or against a man only:

30 That the hypocrite reign not, lest the people be ensnared.

31 Surely it is meet to be said unto God, I have borne *chastisement*, I will not offend *any more*:

32 *That which* I see not teach thou me: if I have done iniquity, I will do no more.

33 *Should it* be according to thy mind? he will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest.

34 Let men of understanding tell me, and let a wise man hearken unto me.

35 Job hath spoken without knowledge, and his words *were* without wisdom.

36 My desire *is that* Job may be tried unto the end because of *his* answer for wicked men.

37 For he addeth rebellion unto his sin, he clappeth *his hands* among us, and multiplieth his words against God.

Chapter 35

1 Comparison is not to be made with God, because our good or evil cannot extend unto him. 9 Many cry in their afflictions, but are not heard for want of faith.

ELIHU spake moreover, and said,

2 Thinkest thou this to be right, *that* thou saidst, My righteousness *is* more than God's?

3 For thou saidst, What advantage will it be unto thee? *and*, What profit shall I have, *if I be cleansed* from my sin?

4 I will answer thee, and thy companions with thee.

5 Look unto the heavens, and see; and behold the clouds *which* are higher than thou.

6 If thou sinnest, what doest thou against him? or *if* thy transgressions be multiplied, what doest thou unto him?

7 If thou be righteous, what givest thou him? or what receiveth he of thine hand?

8 Thy wickedness *may hurt* a man as thou *art*; and thy righteousness *may profit* the son of man.

9 By reason of the multitude of oppressions they make *the oppressed* to cry: they cry out by reason of the arm of the mighty.

10 But none saith, Where *is* God my maker, who giveth songs in the night;

11 Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

12 There they cry, but none giveth answer, because of the pride of evil men.

13 Surely God will not hear vanity, neither will the Almighty regard it.

14 Although thou sayest thou shalt not see him, *yet judgment is* before him; therefore trust thou in him.

15 But now, because *it is* not *so*, he hath visited in his anger; yet he knoweth *it* not in great extremity:

16 Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.

Chapter 36

1 Elihu sheweth how God is just in his ways. 16 How Job's sins hinder God's blessings. 24 God's works are to be magnified.

ELIHU also proceeded, and said,

2 Suffer me a little, and I will shew thee that *I have* yet to speak on God's behalf.

3 I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.

4 For truly my words *shall* not *be* false: he that is perfect in knowledge *is* with thee.

5 Behold, God *is* mighty, and despiseth not *any*: *he is* mighty in strength *and* wisdom.

6 He preserveth not the life of the wicked: but giveth right to the poor.

7 He withdraweth not his eyes from the righteous: but with kings *are they* on the throne; yea, he doth establish them for ever, and they are exalted.

8 And if *they be* bound in fetters, *and be* holden in cords of affliction;

9 Then he sheweth them their work, and their transgressions that they have exceeded.

10 He openeth also their ear to discipline, and commandeth that they return from iniquity.

11 If they obey and serve *him*, they shall spend their days in prosperity, and their years in pleasures.

12 But if they obey not, they shall perish by the sword, and they shall die without knowledge.



Manasseh's Idolatry

BY GERBRAND VAN DEN EECKHOUT, A DUTCH ARTIST,
DIED 1674. FROM THE ROYAL GALLERY, ST.
PETERSBURG.

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"And he set a carved image, the idol which he had made, in the house of God."—II. Chron., 33, 7.

KING HEZEKIAH lived long and prosperously after the shadow of death had turned back from him; and he had a son Manasseh, who succeeded to his throne. Manasseh was but sixteen when he became king. He ruled fifty-five years in all, the longest reign in Hebrew history, and the most evil and disastrous reign in Judah.

Young Manasseh, a mere lad, seems to have been easily led away from the worship of the true God. Not only did he reestablish all the shrines which his father had destroyed throughout the land; but he "worshipped all the host of heaven and served them," he built them altars in the very Temple of the Lord. He even went further, and sacrificed his own children, burning them to death, causing his son to "pass through the fire" in worship of Baal.

"Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another." According to Jewish writers, these whom he slew were the followers of God, whom he sought to force to the worship of his idols; and among the martyrs was the great prophet Isaiah, who was tortured to death. In other words, this was the first great persecution "for conscience sake."



13 But the hypocrites in heart heap up wrath: they cry not when he bindeth them.

14 They die in youth, and their life *is* among the unclean.

15 He delivereth the poor in his affliction, and openeth their ears in oppression.

16 Even so would he have removed thee out of the strait *into* a broad place, where *there is* no straitness; and that which should be set on thy table *should be* full of fatness.

17 But thou hast fulfilled the judgment of the wicked: judgment and justice take hold *on thee*.

18 Because *there is* wrath, *beware* lest he take thee away with *his* stroke: then a great ransom cannot deliver thee.

19 Will he esteem thy riches? *no*, not gold, nor all the forces of strength.

20 Desire not the night, when people are cut off in their place.

21 Take heed, regard not iniquity: for this hast thou chosen rather than affliction.

22 Behold, God exalteth by his power: who teacheth like him?

23 Who hath enjoined him his way? or who can say, Thou hast wrought iniquity?

24 Remember that thou magnify his work, which men behold.

25 Every man may see it; man may behold *it* afar off.

26 Behold, God *is* great, and we know *him* not, neither can the number of his years be searched out.

27 For he maketh small the drops of water: they pour down rain according to the vapour thereof:

28 Which the clouds do drop *and* distil upon man abundantly.

29 Also can *any* understand the spreadings of the clouds, *or* the noise of his tabernacle?

30 Behold, he spreadeth his light upon it, and covereth the bottom of the sea.

31 For by them judgeth he the people; he giveth meat in abundance.

32 With clouds he covereth the light; and commandeth it *not to shine* by *the cloud* that cometh betwixt.

33 The noise thereof sheweth concerning it, the cattle also concerning the vapour.

Chapter 37

1 God is to be feared because of his great works. 15 His wisdom is unsearchable in them.



T this also my heart trembleth, and is moved out of his place.

2 Hear attentively the noise of his voice, and the sound *that* goeth out of his mouth.

3 He directeth it under the whole heaven, and his lightning unto the ends of the earth.

4 After it a voice roareth; he thundereth with the voice of his excellency; and he will not stay them when his voice is heard.

5 God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend.

6 For he saith to the snow, Be thou *on* the earth; likewise to the small rain, and to the great rain of his strength.

7 He sealeth up the hand of every man; that all men may know his work.

8 Then the beasts go into dens, and remain in their places.

9 Out of the south cometh the whirlwind: and cold out of the north.

10 By the breath of God frost is given: and the breadth of the waters is straitened.

11 Also by watering he wearieth the thick cloud: he scattereth his bright cloud:

12 And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth.

13 He causeth it to come, whether for correction, or for his land, or for mercy.

14 Hearken unto this, O Job: stand still, and consider the wondrous works of God.

15 Dost thou know when God disposed them, and caused the light of his cloud to shine?

16 Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?

17 How thy garments *are* warm, when he quieteth the earth by the south *wind*?

18 Hast thou with him spread out the sky, *which is* strong, and as a molten looking-glass?

19 Teach us what we shall say unto him; *for* we cannot order *our speech* by reason of darkness.

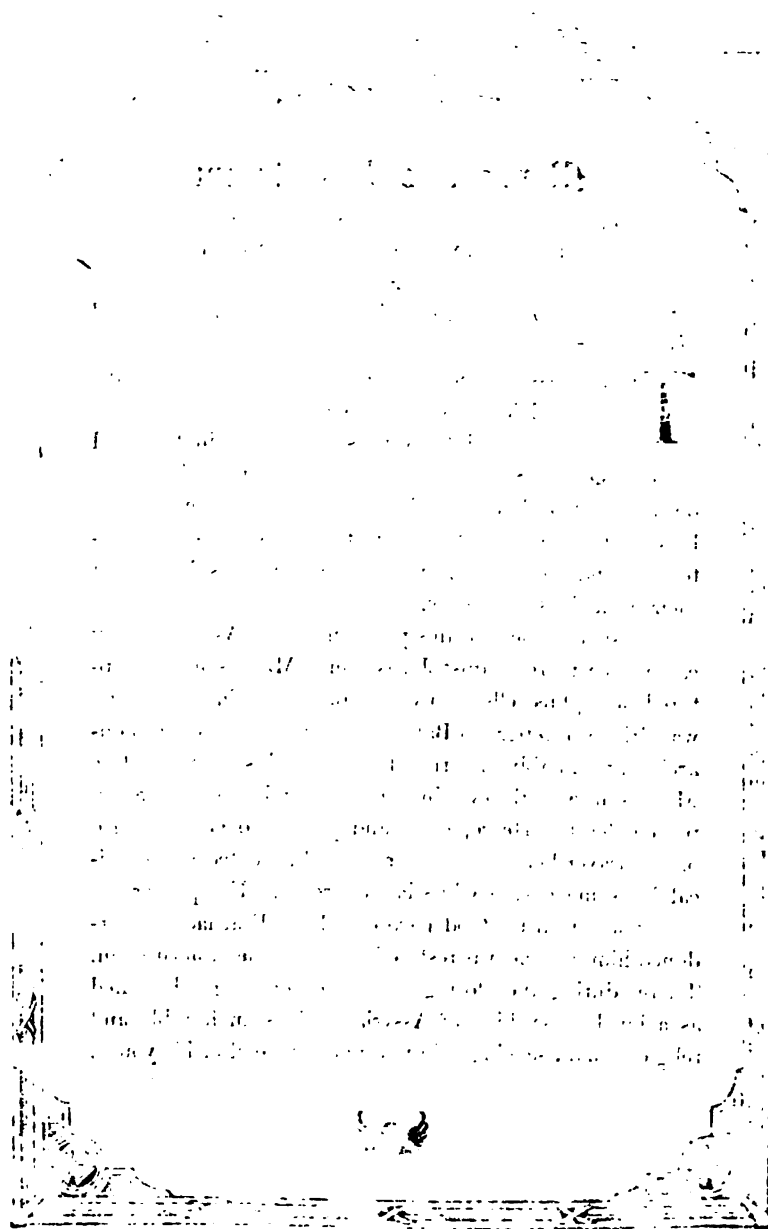
20 Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.

21 And now *men* see not the bright light which *is* in the clouds: but the wind passeth, and cleanseth them.

22 Fair weather cometh out of the north: with God *is* terrible majesty.

23 *Touching* the Almighty, we cannot find him out: *he is* excellent in power, and in judgment, and in plenty of justice: he will not afflict.

24 Men do therefore fear him: he respecteth not any *that are* wise of heart.





Manasseh's Punishment

AFTER J. SWINGUE, AN ENGRAVER OF AMSTERDAM
IN THE EARLY EIGHTEENTH CENTURY.

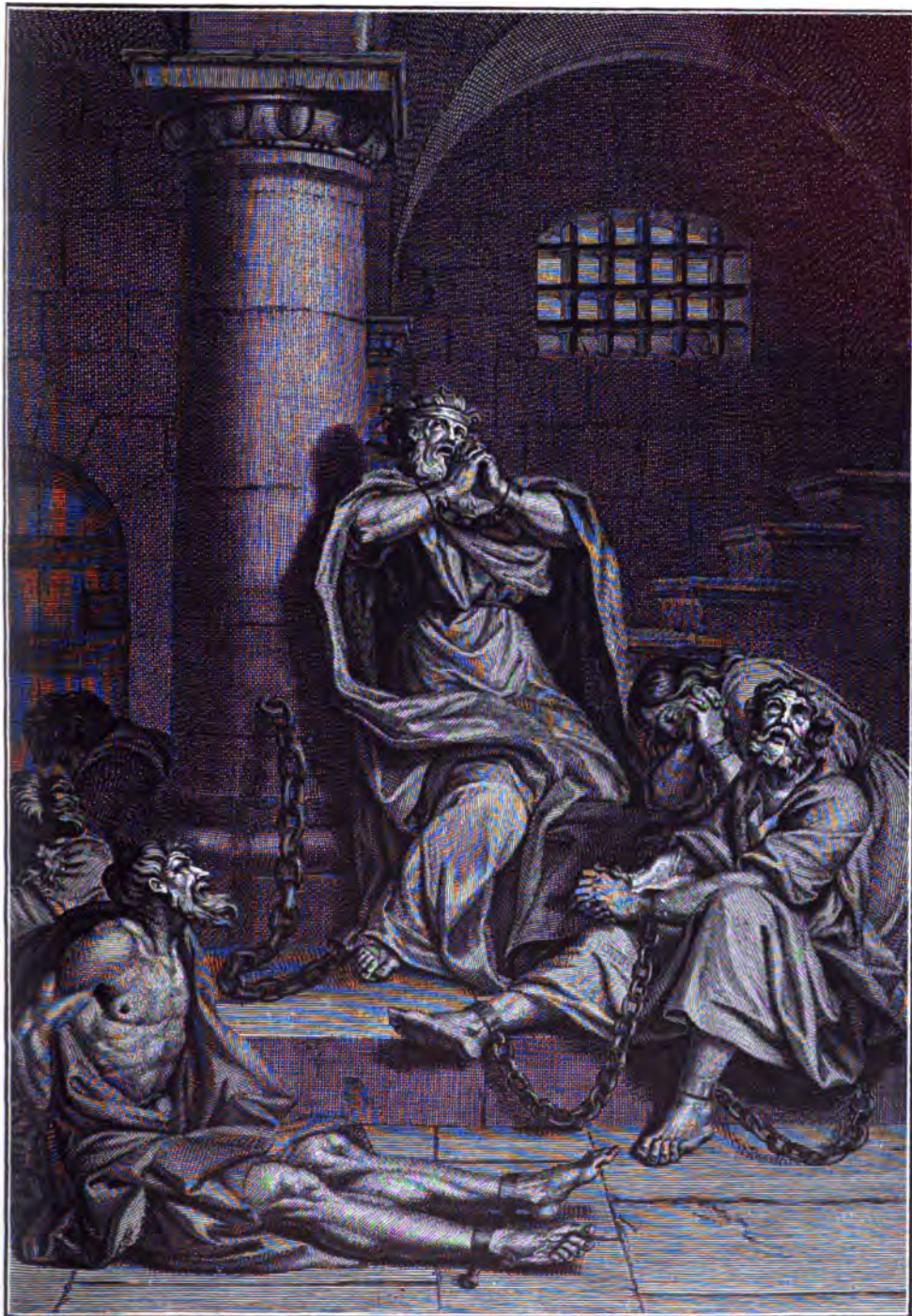
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"And when he was in affliction, he besought the Lord his God."—II. Chron., 33, 12.

THE mass of the people of Judah seem to have accepted Manasseh's changes readily, and to have followed him into every sort of abomination and licentiousness. So that at length God was driven to declare that Judah's earthly power and kingdom should be wholly taken away from her, that only by sorest sufferings and foreign captivity could the Jews be taught their wickedness and folly.

In first fulfillment of this punishment, an Assyrian army came once more against Jerusalem. Manasseh was captured, Josephus tells us, by a stratagem. The cruel king was driven in fetters to Babylon, where the Assyrian monarch, presumably Esarhaddon, held his court. Here Manasseh was thrown into prison, and must have expected death. He repented and prayed to God, a form of his prayer being still preserved and accepted as canonical by some of the Christian churches. His prayer for mercy was heard. God pardoned him; Esarhaddon pardoned him; and he was restored to the throne of Jerusalem. There, during the closing portion of his reign, he ruled as a loyal vassal-king of Assyria, and as an humble and religious man, seeking vainly to undo the evil of his youth.





Chapter 38

1 God challengeth Job to answer. 4 God, by his mighty works, convinceth Job of ignorance, 31 and of imbecility.

HEN the LORD answered Job out of the whirlwind, and said,
2 Who *is* this that darkeneth counsel by words without knowledge?

3 Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

4 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

7 When the morning stars sang together, and all the sons of God shouted for joy?

8 Or *who* shut up the sea with doors, when it brake forth, *as if* it had issued out of the womb?

9 When I made the cloud the garment thereof, and thick darkness a swaddlingband for it,

10 And brake up for it my decreed *place*, and set bars and doors,

11 And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?

12 Hast thou commanded the morning since thy days; *and* caused the dayspring to know his place;

13 That it might take hold of the ends of the earth, that the wicked might be shaken out of it?

14 It is turned as clay *to* the seal; and they stand as a garment.

15 And from the wicked their light is withholden, and the high arm shall be broken.

16 Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?

17 Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

18 Hast thou perceived the breadth of the earth? declare if thou knowest it all.

19 Where *is* the way *where* light dwelleth? and *as for* darkness, where *is* the place thereof,

20 That thou shouldest take it to the bound thereof, and that thou shouldest know the paths *to* the house thereof?

21 Knowest thou *it*, because thou wast then born? or *because* the number of thy days *is* great?

22 Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,

23 Which I have reserved against the time of trouble, against the day of battle and war?

24 By what way is the light parted, *which* scattereth the east wind upon the earth?

25 Who hath divided a water-course for the overflowing of waters, or a way for the lightning of thunder;

26 To cause it to rain on the earth, *where* no man *is*; on the wilderness, wherein *there is* no man;

27 To satisfy the desolate and waste *ground*; and to cause the bud of the tender herb to spring forth?

28 Hath the rain a father? or who hath begotten the drops of dew?

29 Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?

30 The waters are hid as *with* a stone, and the face of the deep is frozen.

31 Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?

32 Canst thou bring forth Mazzaroth¹ in his season? or canst thou guide Arcturus with his sons?

33 Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

35 Canst thou send lightnings, that they may go, and say unto thee, Here we *are*?

36 Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

37 Who can number the clouds in wisdom? or who can stay the bottles of heaven,

38 When the dust groweth into hardness, and the clods cleave fast together?

39 Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,

40 When they couch in *their* dens, and abide in the covert to lie in wait?

41 Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

Chapter 39

1 Of the wild goats and hinds. 5 Of the wild ass. 9 The unicorn. 13 The peacock, stork, and ostrich. 19 The horse. 26 The hawk. 27 The eagle.



NOWEST thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve?

2 Canst thou number the months *that* they fulfil? or knowest thou the time when they bring forth?

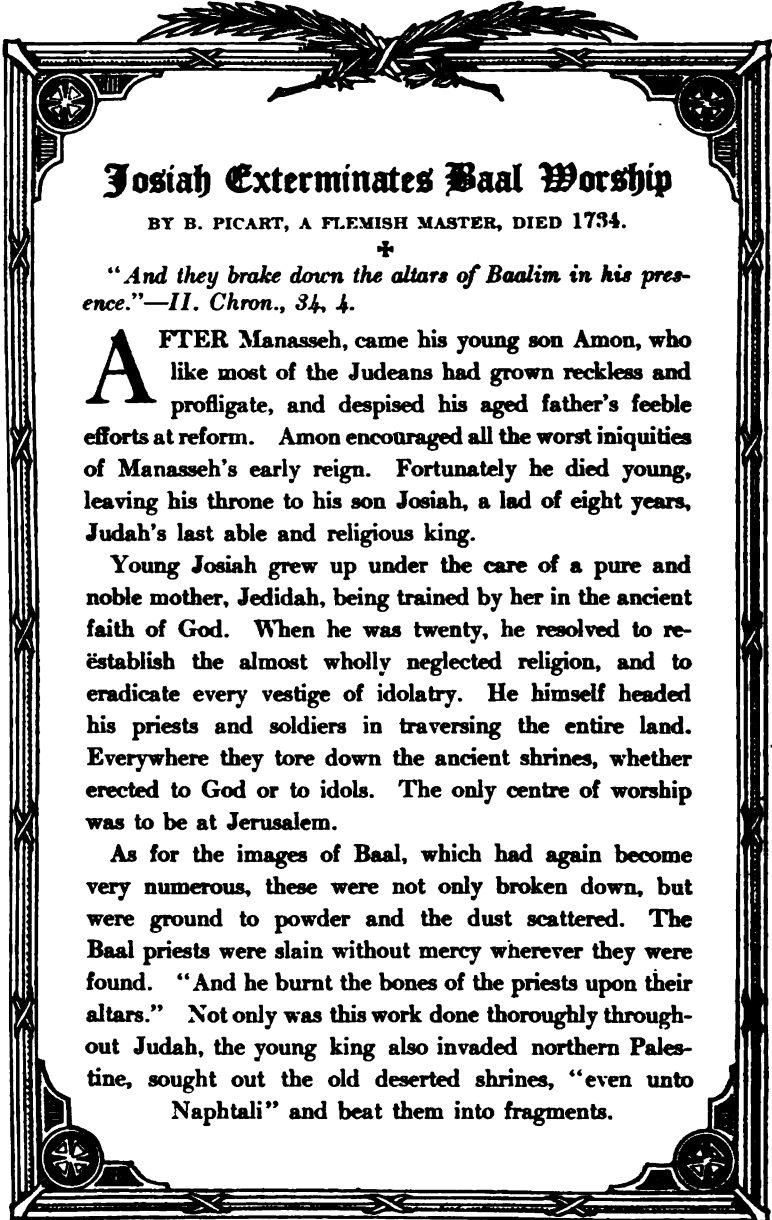
¹Exactly what Mazzaroth means is unknown. Some constellation appears to be referred to. The Revised Version explains it in the margin by "the signs of the Zodiac."

1. The first part of the paper discusses the importance of the study of the history of the United States. It is argued that a knowledge of the past is essential for a full understanding of the present and for the development of a sense of national identity. The author points out that the study of history is not merely a collection of facts, but a process of interpretation and analysis. It is through the study of history that we can learn about the values and beliefs of our ancestors and how they have shaped the nation. The author also notes that the study of history can help us to understand the challenges we face today and to find solutions to these problems. In this way, the study of history is not only a means of learning about the past, but also a way of preparing for the future.

2. The second part of the paper discusses the role of the federal government in the development of the United States. It is argued that the federal government has played a central role in the nation's history, from its founding to the present. The author points out that the federal government has been responsible for the creation of the nation's infrastructure, the establishment of the legal system, and the development of the economy. It has also been responsible for the protection of the nation's borders and the maintenance of peace and order. The author notes that the federal government has often been criticized for its size and its power, but he argues that it is essential for the nation's well-being. Without a strong federal government, the United States would not have been able to achieve the success it has today.

3. The third part of the paper discusses the role of the states in the development of the United States. It is argued that the states have played a central role in the nation's history, from their founding to the present. The author points out that the states have been responsible for the creation of the nation's laws, the establishment of the legal system, and the development of the economy. It has also been responsible for the protection of the nation's borders and the maintenance of peace and order. The author notes that the states have often been criticized for their size and their power, but he argues that they are essential for the nation's well-being. Without strong states, the United States would not have been able to achieve the success it has today.

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Josiah Exterminates Baal Worship

BY B. PICART, A FLEMISH MASTER, DIED 1734.

†

"And they brake down the altars of Baalim in his presence."—II. Chron., 34, 4.

AFTER Manasseh, came his young son Amon, who like most of the Judeans had grown reckless and profligate, and despised his aged father's feeble efforts at reform. Amon encouraged all the worst iniquities of Manasseh's early reign. Fortunately he died young, leaving his throne to his son Josiah, a lad of eight years, Judah's last able and religious king.

Young Josiah grew up under the care of a pure and noble mother, Jedidah, being trained by her in the ancient faith of God. When he was twenty, he resolved to re-establish the almost wholly neglected religion, and to eradicate every vestige of idolatry. He himself headed his priests and soldiers in traversing the entire land. Everywhere they tore down the ancient shrines, whether erected to God or to idols. The only centre of worship was to be at Jerusalem.

As for the images of Baal, which had again become very numerous, these were not only broken down, but were ground to powder and the dust scattered. The Baal priests were slain without mercy wherever they were found. "And he burnt the bones of the priests upon their altars." Not only was this work done thoroughly throughout Judah, the young king also invaded northern Palestine, sought out the old deserted shrines, "even unto Naphtali" and beat them into fragments.



3 They bow themselves, they bring forth their young ones, they cast out their sorrows.

4 Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.

5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?

6 Whose house I have made the wilderness, and the barren land his dwellings.

7 He scorneth the multitude of the city, neither regardeth he the crying of the driver.

8 The range of the mountains *is* his pasture, and he searcheth after every green thing.

9 Will the unicorn be willing to serve thee, or abide by thy crib?

10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou trust him, because his strength *is* great? or wilt thou leave thy labour to him?

12 Wilt thou believe him, that he will bring home thy seed, and gather *it* into thy barn?

13 *Gavest thou* the goodly wings unto the peacocks? or wings and feathers unto the ostrich?

14 Which leaveth her eggs in the earth, and warmeth them in dust,

15 And forgetteth that the foot may crush them, or that the wild beast may break them.

16 She is hardened against her young ones, as though *they were* not hers: her labour is in vain without fear;

17 Because God hath deprived her of wisdom, neither hath he imparted to her understanding.

18 What time she lifteth up herself on high, she scorneth the horse and his rider.

19 Hast thou given the horse strength? hast thou clothed his neck with thunder?

20 Canst thou make him afraid as a grasshopper? the glory of his nostrils *is* terrible.

21 He paweth in the valley, and rejoiceth in *his* strength: he goeth on to meet the armed men.

22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.

23 The quiver rattleth against him, the glittering spear and the shield.

24 He swalloweth the ground with fierceness and rage: neither believeth he that *it is* the sound of the trumpet.

25 He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting.

26 Doth the hawk fly by thy wisdom, *and* stretch her wings toward the south?

27 Doth the eagle mount up at thy command, and make her nest on high?

28 She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.

29 From thence she seeketh the prey, *and* her eyes behold afar off.

30 Her young ones also suck up blood: and where the slain *are* there *is* she.

Chapter 40

1 Job humbleth himself to God. 6 God stirreth him up to shew his righteousness, power, and wisdom. 15 Of the behemoth.

1 MOREOVER the LORD answered Job, and said,
2 Shall he that contendeth with the Almighty instruct *him*? he that reproveth God, let him answer it.

3 ¶ Then Job answered the LORD, and said,

4 Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.

5 Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.

6 ¶ Then answered the LORD unto Job out of the whirlwind, and said,

7 Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.

8 Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?

9 Hast thou an arm like God? or canst thou thunder with a voice like him?

10 Deck thyself now *with* majesty and excellency; and array thyself with glory and beauty.

11 Cast abroad the rage of thy wrath: and behold every one *that is* proud and abase him.

12 Look on every one *that is* proud, *and* bring him low; and tread down the wicked in their place.

13 Hide them in the dust together; *and* bind their faces in secret.

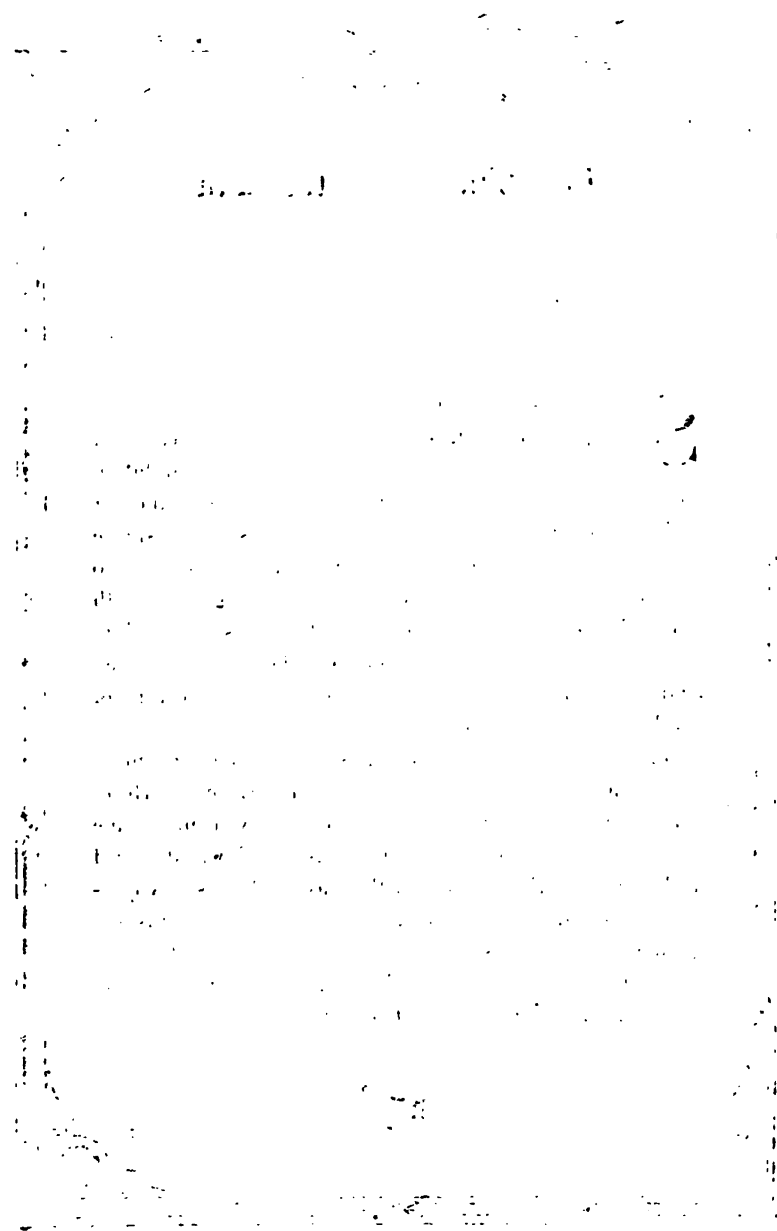
14 Then will I also confess unto thee that thine own right hand can save thee.

15 ¶ Behold now behemoth, which I made with thee; he eateth grass as an ox.

16 Lo now, his strength *is* in his loins, and his force *is* in the navel of his belly.

17 He moveth his tail like a cedar: the sinews of his stones are wrapped together.

18 His bones *are as* strong pieces of brass; his bones *are* like bars of iron.





The Finding of the Law

BY W. H. BARTLETT, A RECENT ENGLISH ARTIST.

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"And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the Lord."—II. Kings, 22, 8.

SO FAR as young Josiah's rough methods could accomplish his end, Judah was thoroughly cleared of every vestige of strange faiths, of every temptation to idolatry. Then the king turned his thoughts to another task. The great Temple itself had been used as a shrine for idols of every kind. Moreover the neglect of the two preceding reigns had crowded the building with filth unspeakable, and the ancient structure was falling into ruin. The king determined to have it thoroughly cleansed and repaired, to make it once more the great centre of the land's religious worship.

This scheme of renovation must have been even more thorough than the previous similar purification by Hezekiah; for in the course of their labors the workmen came upon a roll of parchment or papyrus, which was declared to be the old original copy of the Law of Moses. Apparently this had been long lost, and much of its contents forgotten. The finders examined it with curiosity; the wise men of the temple studied it with amaze and growing anxiety. Then they brought it to the king.





19 He *is* the chief of the ways of God: he that made him can make his sword to approach *unto him*.

20 Surely the mountains bring him forth food, where all the beasts of the field play.

21 He lieth under the shady trees, in the covert of the reed, and fens.

22 The shady trees cover him *with* their shadow; the willows of the brook compass him about.

23 Behold, he drinketh up a river, *and* hasteth not:¹ he trusteth that he can draw up Jordan into his mouth.

24 He taketh it with his eyes: *his* nose pierceth through snares.

Chapter 41

Of God's great power in the leviathan.

ANST thou draw out leviathan with an hook? or his tongue with a cord *which* thou lettest down?

2 Canst thou put an hook into his nose? or bore his jaw through with a thorn?

3 Will he make many supplications unto thee? will he speak soft words unto thee?

4 Will he make a covenant with thee? wilt thou take him for a servant for ever?

5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?

6 Shall thy companions make a banquet of him? shall they part him among the merchants?

7 Canst thou fill his skin with barbed irons? or his head with fish-spears?

8 Lay thine hand upon him, remember the battle, do no more.

9 Behold, the hope of him is in vain: shall not *one* be cast down even at the sight of him?

10 None *is so* fierce that dare stir him up: who then is able to stand before me?

11 Who hath prevented me,² that I should repay *him? whatsoever is* under the whole heaven is mine.

12 I will not conceal his parts, nor his power, nor his comely proportion.

13 Who can discover the face of his garment? *or* who can come to *him* with his double bridle?

14 Who can open the doors of his face? his teeth *are* terrible round about.

15 *His* scales *are* his pride, shut up together *as with* a close seal.

16 One is so near to another, that no air can come between them.

¹Revised Version, "Behold, if a river overflow, he trembleth not." ²Revised Version, "Who hath first given unto me."

17 They are joined one to another, they stick together, that they cannot be sundered.

18 By his neesings¹ a light doth shine, and his eyes *are* like the eyelids of the morning.

19 Out of his mouth go burning lamps, *and* sparks of fire leap out.

20 Out of his nostrils goeth smoke, as *out* of a seething pot or caldron.

21 His breath kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth strength, and sorrow is turned into joy before him.

23 The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.

24 His heart is as firm as a stone; yea, as hard as a piece of the nether *millstone*.

25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.

26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon.

27 He esteemeth iron as straw, *and* brass as rotten wood.

28 The arrow cannot make him flee: sling stones are turned with him into stubble.

29 Darts are counted as stubble: he laugheth at the shaking of a spear.

30 Sharp stones *are* under him: he spreadeth sharp pointed things upon the mire.

31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

32 He maketh a path to shine after him; *one* would think the deep *to be* hoary.

33 Upon earth there is not his like, who is made without fear.

34 He beholdeth all high *things*: he *is* king over all the children of pride.

Chapter 42

1 Job submitteth himself unto God. 7 God, preferring Job's cause, maketh his friends submit themselves, and accepteth him. 10 He magnifieth and blesseth Job. 16 Job's age and death.



HEN Job answered the LORD, and said,

2 I know that thou canst do every *thing*, and *that* no thought can be withholden from thee.

3 Who *is* he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.

4 Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.

¹Sneezings.

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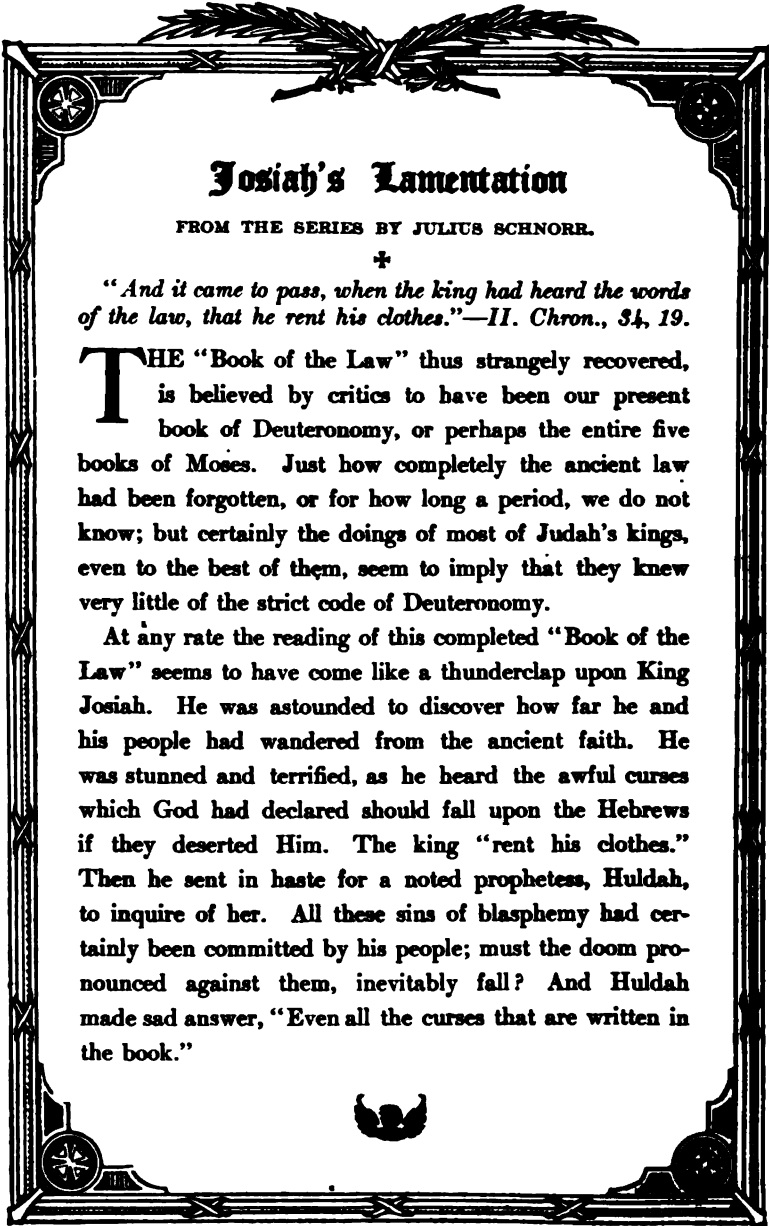
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Vol. 21

No. 1



Josiah's Lamentation

FROM THE SERIES BY JULIUS SCHNORR.

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"And it came to pass, when the king had heard the words of the law, that he rent his clothes."—II. Chron., 34, 19.

THE "Book of the Law" thus strangely recovered, is believed by critics to have been our present book of Deuteronomy, or perhaps the entire five books of Moses. Just how completely the ancient law had been forgotten, or for how long a period, we do not know; but certainly the doings of most of Judah's kings, even to the best of them, seem to imply that they knew very little of the strict code of Deuteronomy.

At any rate the reading of this completed "Book of the Law" seems to have come like a thunderclap upon King Josiah. He was astounded to discover how far he and his people had wandered from the ancient faith. He was stunned and terrified, as he heard the awful curses which God had declared should fall upon the Hebrews if they deserted Him. The king "rent his clothes." Then he sent in haste for a noted prophetess, Huldah, to inquire of her. All these sins of blasphemy had certainly been committed by his people; must the doom pronounced against them, inevitably fall? And Huldah made sad answer, "Even all the curses that are written in the book."



5 I have heard of thee by the hearing of the ear: but now mine eye seeth thee.

6 Wherefore I abhor *myself*, and repent in dust and ashes.

7 ¶ And it was *so*, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of *the thing that is right*, as my servant Job *hath*.

8 Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you *after your folly*, in that ye have not spoken of me *the thing which is right*, like my servant Job.

9 So Eliphaz the Temanite and Bildad the Shuhite *and* Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job.

10 And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.

11 Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold.

12 So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

13 He had also seven sons and three daughters.

14 And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch.¹

15 And in all the land were no women found *so fair* as the daughters of Job: and their father gave them inheritance among their brethren.

16 After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, *even* four generations.

17 So Job died, *being* old and full of days.

¹Jemima means probably "dove," Keziah cassia, a fragrant plant, and Keren-happuch horn, or box of antimony, eye-paint, i.e., beautifier.



Introduction to the Book of Psalms

In the Modern Hebrew Bible, the Psalter or Book of Psalms stands first of the hagiographa or sacred writings. It is not really a single book, but a collection of sacred songs, composed at widely different times and for different purposes. The Hebrew psalter is divided into five groups or separate collections of songs, each group closing with a doxology. These groups terminate with Psalms 41, 72, 89, 106, and 150.

Usually the entire book is spoken of as the Psalms of David; because, of the 150 songs which make up the present book, 73 are ascribed by their own introductory notes to David. These introductory notes, however, have never been regarded by the Christian Church as partaking of the inspiration of the Bible itself. They represent only the work of the Hebrew collector of the psalms; and modern criticism inclines to regard most of these as being of much later date than David, belonging to the post-exilic period, some being as late as the second century B. C. The Psalter was indeed the hymn book of the post-exilic Jewish Church. The many songs which David originally composed must, however, have been long treasured among his people, and the substance of many of them may have been preserved in the present collection. We seem to feel throughout the well-known chants the constant echo of the "sweet singing" of the poet king.

Of the 23 psalms ascribed by their introductions to other authors than David twelve are referred to Asaph, the chief musician of the temple under him, eleven are referred to "the sons of Korah," two to Solomon, and one, the ninetieth, to Moses.

As a whole, the psalms reach a very high level of poetic beauty and religious faith and aspiration. They have often been spoken of as forming a connecting link between the teaching of the Old Testament and that of the New. Some of the sadder ones have been called the "penitential psalms," but an undercurrent of joy and thanksgiving runs through many, which are rightly called hymns of praise. This indeed is the Hebrew name for the collection. They are known as Tehillim or "the Praises."





Josiah's Passover

BY JULES PERONARD, A FRENCH ENGRAVER OF THE
EIGHTEENTH CENTURY.

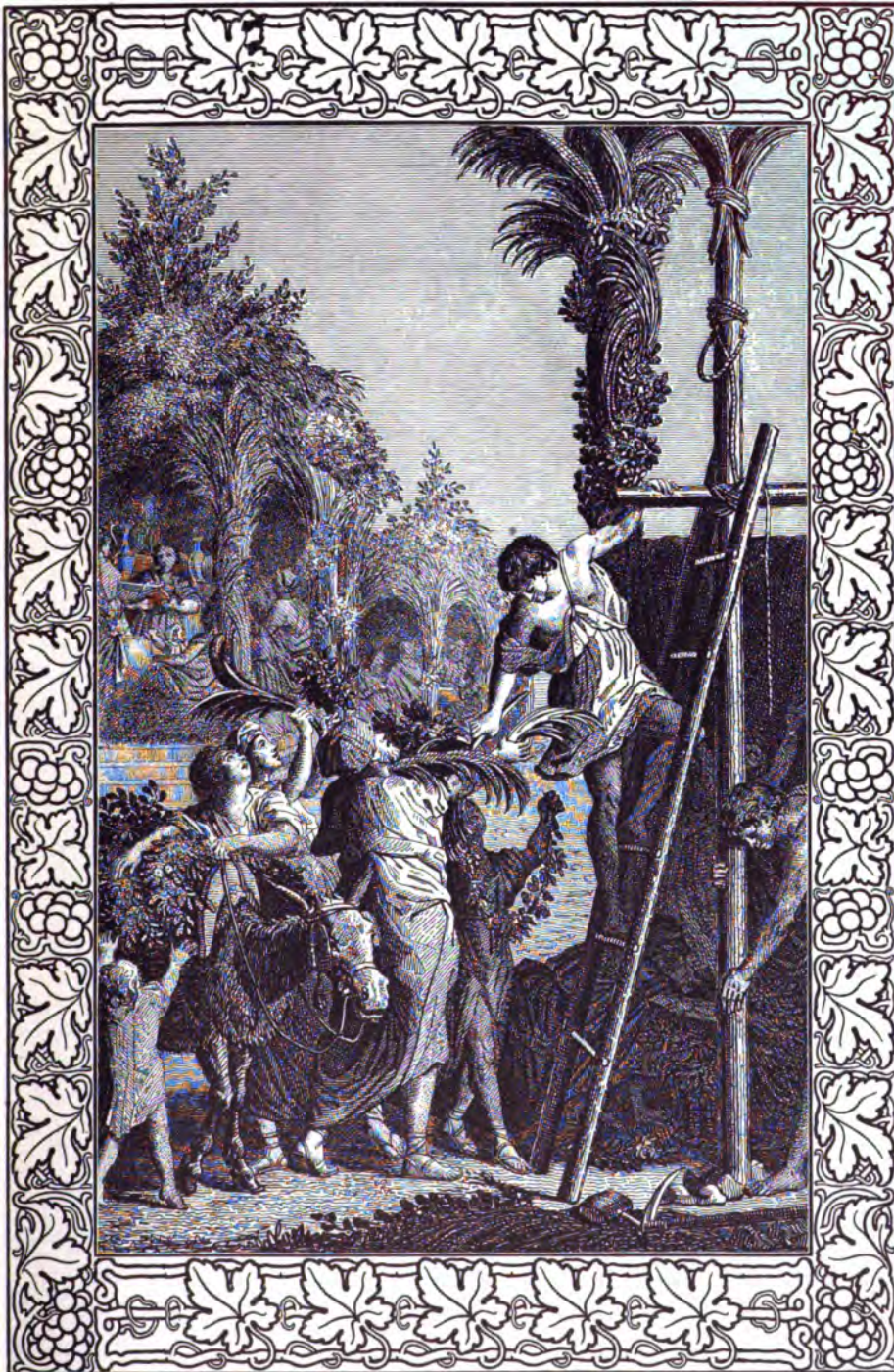
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"Surely there was not holden such a passover from the days of the judges that judged Israel."—II. Kings, 23, 22.

EVEN in the face of this pronouncement of the doom of Judah, King Josiah did not despair. He was promised that the end should not come in his day; also he was told that those who deserved to escape should do so. Therefore King Josiah determined to make such a complete reformation and purifying among his people, as no king had ever made before. For this purpose he summoned the entire nation to a great religious feast. He had the complete Law read before them; and once more as of old they vowed to observe it in every detail. Then a passover was held in exact accord with the ancient method. The people left their houses and built themselves booths to dwell in during the ceremonies; they came from all the cities to Jerusalem; and each step of the ritual was followed as the Law directed.

Notwithstanding this, "the Lord turned not from the fierceness of his great wrath." Judah's troubles were gathering thick. Even the good king Josiah died a violent death. He was slain in battle against a huge army of Egyptians which came to fight against his overlord, the king of Assyria.







THE BOOK OF

Psalms

Psalm 1

1 *The happiness of the godly.* 4 *The unhappiness of the ungodly.*



BLESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2 But his delight *is* in the law of the LORD; and in his law doth he meditate day and night.

3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

4 The ungodly *are* not so: but *are* like the chaff which the wind driveth away.

5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6 For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

Psalm 2

1 *The kingdom of Christ.* 10 *Kings are exhorted to accept it.*

WHY do the heathen rage, and the people imagine a vain thing?

2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*,

3 Let us break their bands asunder, and cast away their cords from us.

4 He that sitteth in the heavens shall laugh: the LORD shall have them in derision.

5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

6 Yet have I set my kings upon my holy hill of Zion.

7 I will declare the decree: the LORD hath said unto me, *Thou art* my Son; this day have I begotten thee.

8 Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.

9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

11 Serve the LORD with fear, and rejoice with trembling.

12 Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.

Psalm 3

*The security of God's protection.
A Psalm of David when he fled from Absalom his son.*

LORD, how are they increased that trouble me! many *are* they that rise up against me.

2 Many *there be* which say of my soul, *There is* no help for him in God. Selah.

3 But thou, O LORD, *art* a shield for me; my glory, and the lifter-up of mine head.

4 I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.

5 I laid me down and slept; I awaked; for the LORD sustained me.

6 I will not be afraid of ten thousands of people, that have set *themselves* against me round about.

7 Arise, O LORD; save me, O my God: for thou hast smitten all mine enemies *upon* the cheek bone; thou hast broken the teeth of the ungodly.

8 Salvation *belongeth* unto the LORD: thy blessing *is* upon thy people. Selah.

Psalm 4

*1 David prayeth for audience. 2 He reproveth and exhorteth his enemies. 6 Man's happiness is in God's favour.
To the chief Musician on Neginoth,¹ A Psalm of David.*

HEAR me when I call, O God of my righteousness: thou hast enlarged me *when I was* in distress; have mercy upon me, and hear my prayer.

2 O ye sons of men, how long *will ye turn* my glory into shame? *how long* will ye love vanity, and seek after leasing? Selah.

¹Neginoth means "stringed instruments."

1. The first part of the document is a list of the names of the persons who have been appointed to the various positions of the Board of Directors of the Corporation. The names are listed in alphabetical order, and each name is followed by the position to which he or she has been appointed.



Nebuchadnezzar's Captives

FROM THE SERIES BY JULIUS SCHNORR.

✱

"And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land."—II. Kings, 24, 15.

THE time had now arrived of that tumultuous upheaval and rearrangement of the Eastern nations, in the midst of which Judah's kingdom was doomed to perish. The huge empire of Assyria was threatened from every side. First, Egypt fought against it in that war wherein King Josiah was slain. His son, who succeeded him, was carried prisoner to Egypt and remained an exile all his days.

Then came the final overthrow of Assyria by the Medes and Babylonians. Then Egypt in its turn was defeated by Babylon. Anarchy reigned everywhere. Bands of Chaldees, Syrians, Moabites, Ammonites, roamed over Judah, plundering and destroying. "Surely at the commandment of the Lord came this upon Judah to remove them out of his sight." Then at length uprose the Babylonian prince Nebuchadnezzar. Jerusalem, ruled now by Jehoiakim a second son of Josiah, withstood the new conqueror in possibly two brief sieges. But Jehoiakim was captured and killed, "died the death of an ass;" and his son Jehoiachin, after ruling briefly in his stead, surrendered to Nebuchadnezzar. Jerusalem was captured and plundered; and a great train of prisoners, made up of the king, his household and eight thousand of the leaders of the Jews, were carried away by the Babylonian monarch to a lifelong captivity in his monster city.



1

2

3 But know that the LORD hath set apart him that is godly for himself: the LORD will hear when I call unto him.

4 Stand in awe, and sin not; commune with your own heart upon your bed, and be still. Selah.

5 Offer the sacrifices of righteousness, and put your trust in the LORD.

6 *There be* many that say, Who will shew us *any* good? LORD, lift thou up the light of thy countenance upon us.

7 Thou hast put gladness in my heart, more than in the time *that* their corn and their wine increased.

8 I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety.

Psalm 5

1 David prayeth, and professeth his study in prayer. 4 God favoureth not the wicked. 7 David, professing his faith, prayeth unto God to guide him, 10 to destroy his enemies, 11 and to preserve the godly. To the chief Musician upon Nehiloth,¹ A Psalm of David.

IVE ear to my words, O LORD, consider my meditation.

2 Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray.

3 My voice shalt thou hear in the morning, O LORD; in the morning will I direct *my prayer* unto thee, and will look up.

4 For thou *art* not a God that hath pleasure in wickedness: neither shall evil dwell with thee.

5 The foolish shall not stand in thy sight: thou hatest all workers of iniquity.

6 Thou shalt destroy them that speak leasing:² the LORD will abhor the bloody and deceitful man.

7 But as for me, I will come *into* thy house in the multitude of thy mercy: *and* in thy fear will I worship toward thy holy temple.

8 Lead me, O LORD, in thy righteousness because of mine enemies; make thy way straight before my face.

9 For *there is* no faithfulness in their mouth; their inward part *is* very wickedness; their throat *is* an open sepulchre; they flatter with their tongue.

10 Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.

11 But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee.

12 For thou, LORD, wilt bless the righteous; with favour wilt thou compass him as *with* a shield.

¹The meaning of Nehiloth is unknown. It has been conjectured to mean "wind instruments," particularly the pipe or flute. ²Means "lies."

Psalm 6

¹ David's complaint in his sickness. ⁸ By faith he triumpheth over his enemies. To the chief Musician on Neginoth upon Sheminith,¹ A Psalm of David.



LORD, rebuke me not in thine anger, neither chasten me in thine hot displeasure.

² Have mercy upon me, O LORD; for I *am* weak: O LORD, heal me; for my bones are vexed.

³ My soul is also sore vexed: but thou, O LORD, how long?

⁴ Return, O LORD, deliver my soul: oh save me for thy mercies' sake.

⁵ For in death *there is* no remembrance of thee: in the grave who shall give thee thanks?

⁶ I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears.

⁷ Mine eye is consumed because of grief; it waxeth old because of all mine enemies.

⁸ Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping.

⁹ The LORD hath heard my supplication; the LORD will receive my prayer.

¹⁰ Let all mine enemies be ashamed and sore vexed: let them return *and* be ashamed suddenly.

Psalm 7

¹ David prayeth against the malice of his enemies, professing his innocency. ¹⁰ By faith he seeketh his defence and the destruction of his enemies. Shiggaion² of David, which he sang unto the LORD, concerning the words of Cush the Benjamite.³



LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me:

² Lest he tear my soul like a lion, rending *it* in pieces, while *there is* none to deliver.

³ O LORD my God, if I have done this; if there be iniquity in my hands;

⁴ If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy:)

⁵ Let the enemy persecute my soul, and take *it*; yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.

⁶ Arise, O LORD, in thine anger, lift up thyself because of the rage of mine enemies: and awake for me *to* the judgment *that* thou hast commanded.

⁷ So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.

⁸ The LORD shall judge the people: judge me, O LORD, according to my righteousness, and according to mine integrity *that is* in me.

⁹ Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.

¹Sheminith is a musical term, referring to the eighth or octave. ²Shiggaion means some form of song. ³Of this Cush nothing is known.





The Burning of Jerusalem

BY J. GOEREE, A DUTCH MASTER OF THE SEVENTEENTH CENTURY.

+

"And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire."—II. Chron., 36, 19.

NEBUCHADNEZZAR, at the time of the carrying away of that first train of captives, did not wholly destroy Jerusalem. On the contrary, he accepted the Jews as subjects, and placed over their heads as his vice-king a third son of Josiah, to whom the conqueror gave the new name of Zedekiah.

For eleven years Zedekiah ruled in shame and sin, then, encouraged apparently by the Egyptian government, he rebelled against Babylon. This time Nebuchadnezzar did not come in person against Jerusalem; he sent one of his generals, who besieged the city. When the pinch of famine came, King Zedekiah attempted to break out with his troops and escape. He was captured; his sons were all slain before his eyes, and then, that this might be the last sight those eyes should ever behold, he was blinded, and kept a prisoner until his death.

Meanwhile Jerusalem itself was stormed, and set on fire. Massacre was let loose in every street. The huge walls and gorgeous buildings were beaten down, until all lay in ruins. The assailants "had no compassion upon young man or maiden, old man, or him that stooped for age." Such of the inhabitants as survived the murderous fury of the victors were driven captive to Babylon. This was "the great captivity."



10 My defence *is* of God, which saveth the upright in heart.

11 God judgeth the righteous, and God is angry *with the wicked* every day.

12 If he turn not, he will whet his sword; he hath bent his bow, and made it ready.

13 He hath also prepared for him the instruments of death; he ordaineth his arrow against the persecutors.

14 Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

15 He made a pit, and digged it, and is fallen into the ditch *which* he made.

16 His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

17 I will praise the LORD according to his righteousness: and will sing praise to the name of the LORD most High.

Psalm 8

God's glory is magnified by his works, and by his love to man.
To the chief Musician upon Gittith,¹ A Psalm of David.



LORD our Lord, how excellent *is* thy name in all the earth! who hast set thy glory above the heavens.

2 Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

3 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

4 What is man, that thou art mindful of him? and the son of man, that thou visitest him?

5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

6 Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet:

7 All sheep and oxen, yea, and the beasts of the field;

8 The fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the seas.

9 O LORD our Lord, how excellent *is* thy name in all the earth!

Psalm 9

¹ David praiseth God for executing of judgment. ¹¹ He inciteth others to praise him. ¹³ He prayeth that he may have cause to praise him.
To the chief Musician upon Muth-labben,² A Psalm of David.



WILL praise *thee*, O LORD, with my whole heart; I will shew forth all thy marvellous works.

2 I will be glad and rejoice in thee. I will sing praise to thy name, O thou most High.

¹Gittith is a word of doubtful meaning, perhaps a Gittite instrument, or better a tune of a vintage song,
²Muth-labben refers perhaps to the soprano or falsetto voice.

3 When mine enemies are turned back, they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause; thou satest in the throne judging right.

5 Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them.

7 But the LORD shall endure for ever: he hath prepared his throne for judgment.

8 And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

9 The LORD also will be a refuge for the oppressed, a refuge in times of trouble.

10 And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.

11 Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings.

12 When he maketh inquisition for blood, he remembereth them; he forgetteth not the cry of the humble.

13 Have mercy upon me, O LORD; consider my trouble *which I suffer* of them that hate me, thou that liftest me up from the gates of death:

14 That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.

15 The heathen are sunk down in the pit *that* they made: in the net which they hid is their own foot taken.

16 The LORD is known *by* the judgment *which* he executeth: the wicked is snared in the work of his own hands. Higgsion.¹ Selah.

17 The wicked shall be turned into hell, *and* all the nations that forget God.

18 For the needy shall not alway be forgotten: the expectation of the poor shall *not* perish for ever.

19 Arise, O LORD; let not man prevail: let the heathen be judged in thy sight.

20 Put them in fear, O LORD: *that* the nations may know themselves *to be but* men. Selah.

Psalm 10

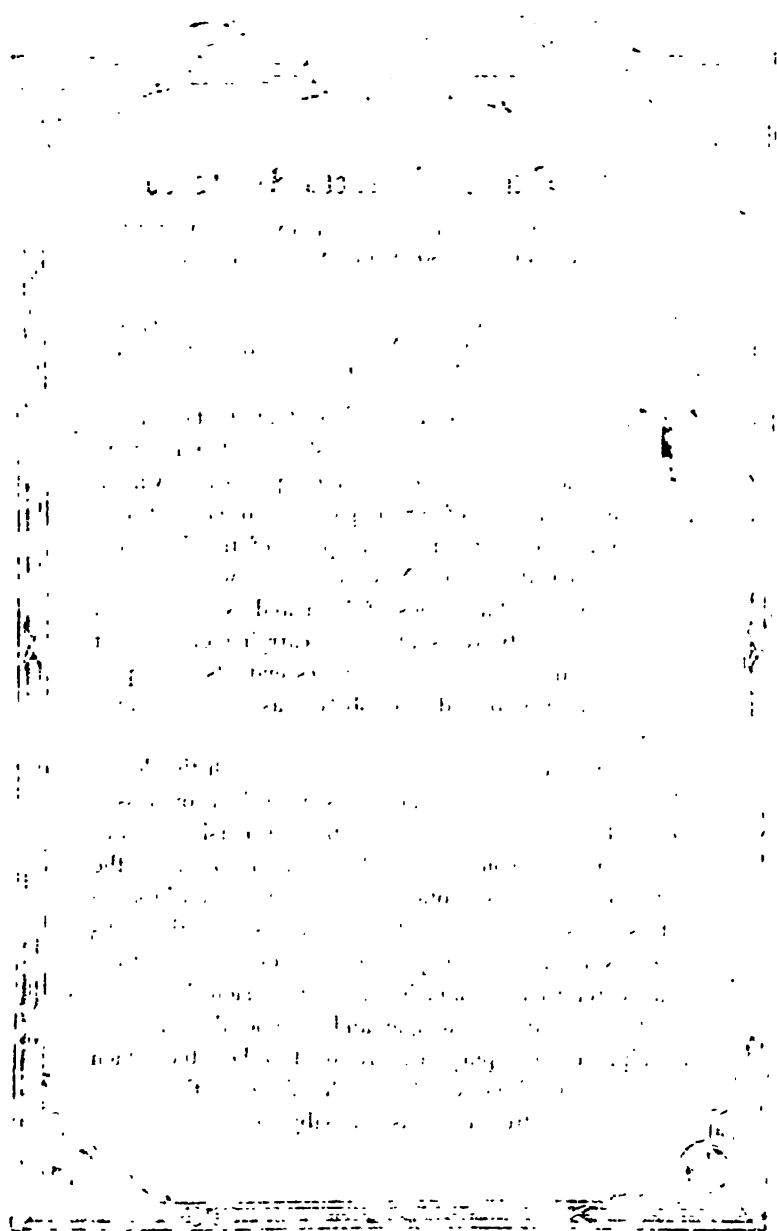
¹ David complaineth to God of the outrage of the wicked. ¹² He prayeth for remedy. ¹⁶ He professeth his confidence.



HY standest thou afar off, O LORD? *why* hidest thou *thyself* in times of trouble?

2 The wicked in *his* pride doth persecute the poor: let them be taken in the devices that they have imagined.

¹Higgsion means resounding music.





The Sacred Vessels Restored

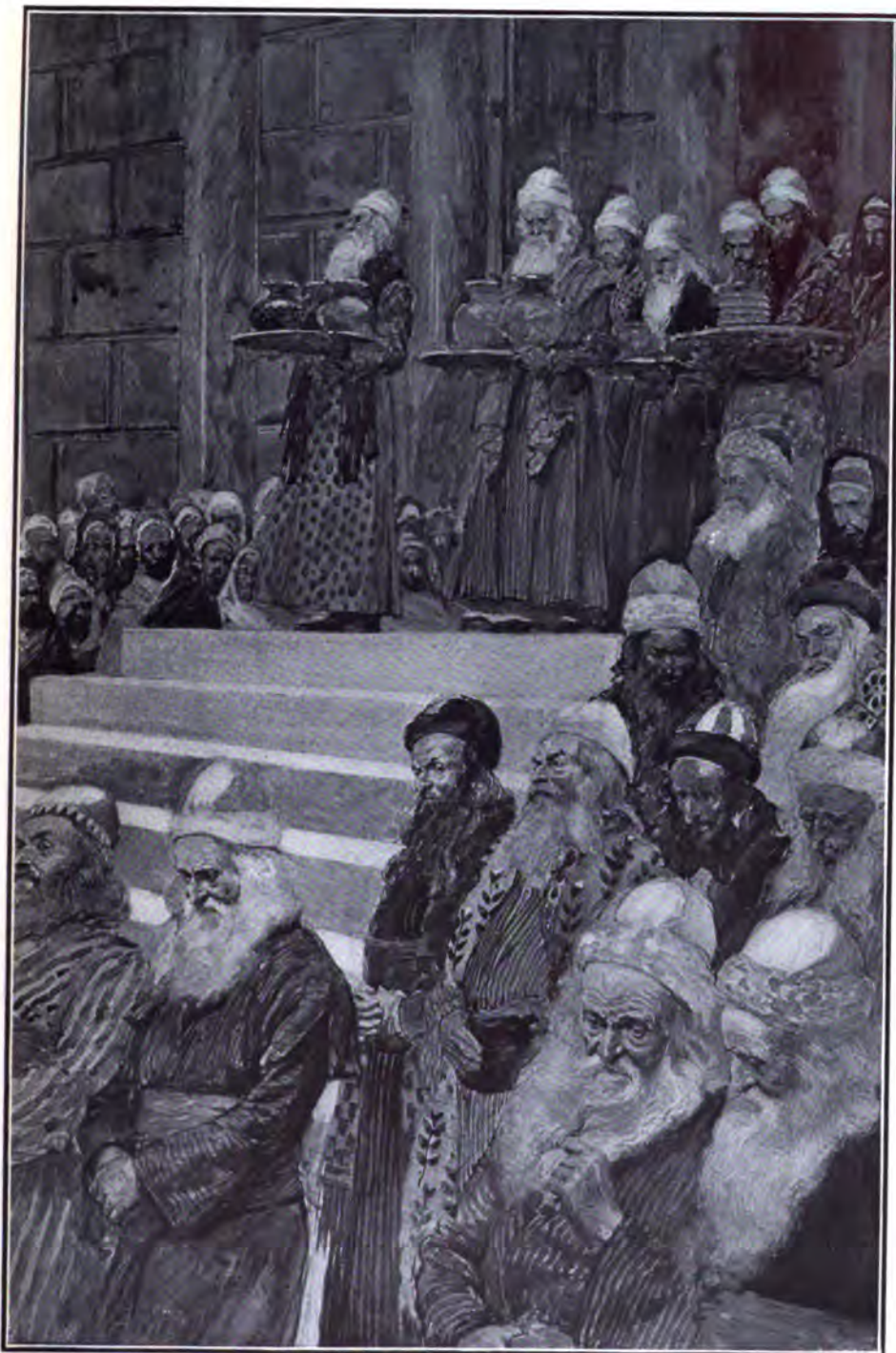
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"Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem."—Ezra, 1, 7.

THE historical books of the Old Testament do not, fortunately, leave the story of the Hebrews at the tragic moment of their political downfall. The record is not one of earthly glory but of God's teaching to man. The ancient racial pride of the Jews had been humbled at length. Now their land was to be restored to them. The books of Ezra and Nehemiah tell how, some seventy years after the carrying of the first of the Judeans to Babylon, their descendants were permitted to return to Judah or Judea, as the land came afterward to be called.

The return of the Jews came about through the downfall of the Babylonian monarchs who had oppressed them. Babylon was conquered by the Persians under Cyrus; and the conqueror looked with favor upon the captive Hebrews. Doubtless they welcomed him in some sort as a rescuer; at any rate he soon assumed that attitude. Not only did he pass a royal decree permitting them to return to Judah, he also commissioned them to rebuild their ancient temple and resume their ancient worship. For this purpose he restored to them the golden vessels of the temple, which still lay in the treasure house at Babylon.



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3 For the wicked boasteth of his heart's desire, and blesseth the covetous, *whom* the LORD abhorreth.

4 The wicked, through the pride of his countenance, will not seek *after God*: God *is* not in all his thoughts.

5 His ways are always grievous; thy judgments *are* far above out of his sight: *as for* all his enemies, he puffeth at them.

6 He hath said in his heart, I shall not be moved: for *I shall* never be in adversity.

7 His mouth is full of cursing and deceit and fraud: under his tongue *is* mischief and vanity.

8 He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor.

9 He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.

10 He croucheth, *and* humbleth himself, that the poor may fall by his strong ones.

11 He hath said in his heart, God hath forgotten: he hideth his face; he will never see *it*.

12 Arise, O LORD; O God, lift up thine hand: forget not the humble.

13 Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require *it*.

14 Thou hast seen *it*; for thou beholdest mischief and spite, to requite *it* with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless.

15 Break thou the arm of the wicked and the evil *man*: seek out his wickedness *till* thou find none.

16 The LORD *is* King for ever and ever: the heathen are perished out of his land.

17 LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear:

18 To judge the fatherless and the oppressed, that the man of the earth may no more oppress.

Psalm 11

1 David encourageth himself in God against his enemies. 4 The providence and justice of God.
To the chief Musician, A Psalm of David.



IN the LORD put I my trust: how say ye to my soul, Flee as a bird to your mountain?

2 For, lo, the wicked bend *their* bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.

3 If the foundations be destroyed, what can the righteous do?

4 The LORD *is* in his holy temple, the LORD's throne *is* in heaven: his eyes behold, his eyelids try, the children of men.

5 The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth.

6 Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: *this shall be* the portion of their cup.

7 For the righteous LORD loveth righteousness; his countenance doth behold the upright.

Psalm 12

1 David, destitute of human comfort, craveth help of God. 3 He comforteth himself with God's judgments on the wicked, and confidence in God's tried promises. To the chief Musician upon Sheminith, A Psalm of David.



ELP, LORD; for the godly man ceaseth; for the faithful fail from among the children of men.

2 They speak vanity every one with his neighbour: *with* flattering lips *and* with a double heart do they speak.

3 The LORD shall cut off all flattering lips, *and* the tongue that speaketh proud things:

4 Who have said, With our tongue will we prevail; our lips *are* our own: who *is* lord over us?

5 For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set *him* in safety *from him* that puffeth at him.

6 The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times.

7 Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.

8 The wicked walk on every side, when the vilest men are exalted.

Psalm 13

1 David complaineth of delay in help. 3 He prayeth for preventing grace. 5 He boasteth of Divine mercy. To the chief Musician, A Psalm of David.



OW long wilt thou forget me, O LORD? for ever? how long wilt thou hide thy face from me?

2 How long shall I take counsel in my soul, *having* sorrow in my heart daily? how long shall mine enemy be exalted over me?

3 Consider *and* hear me, O LORD my God: lighten mine eyes, lest I sleep the *sleep of* death;

4 Lest mine enemy say, I have prevailed against him; *and* those that trouble me rejoice when I am moved.

5 But I have trusted in thy mercy; my heart shall rejoice in thy salvation.

6 I will sing unto the LORD, because he hath dealt bountifully with me.

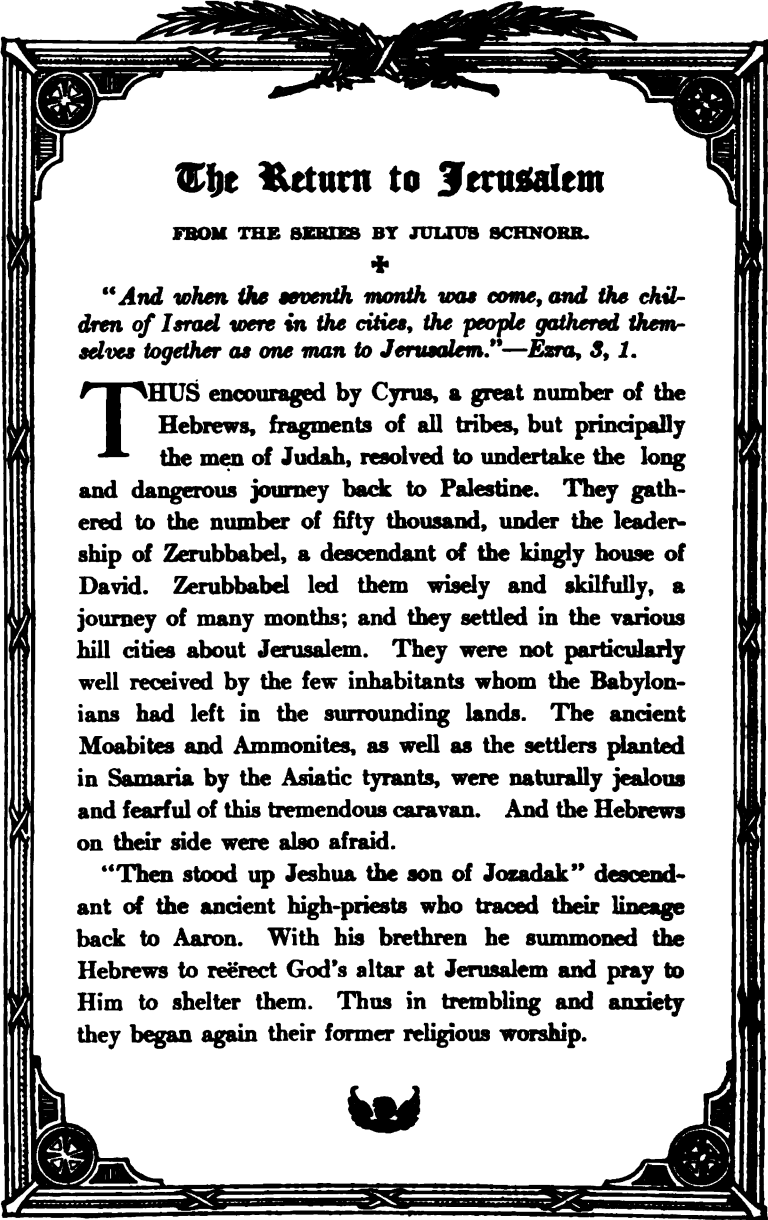
THE JOURNAL OF THE

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The American Medical Association is a non-profit corporation organized for the purpose of promoting the science and art of medicine, and of improving the medical education of the people. It is the largest and most influential of the medical organizations in the United States, and its members are the leading physicians of the country. The Association is organized into a national body and into state and local branches. Its principal objects are to advance the medical profession, to protect the public interest, and to promote the health of the people. It does this by publishing a journal, by holding conventions, and by advocating legislation in favor of the medical profession. The Journal of the American Medical Association is one of the most important of the medical journals in the United States, and it is read by every physician in the country. It contains the latest news and information in the medical profession, and it is a valuable source of information for the general public.

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The Return to Jerusalem

FROM THE SERIES BY JULIUS SCHNORR.

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"And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem."—Ezra, 3, 1.

THUS encouraged by Cyrus, a great number of the Hebrews, fragments of all tribes, but principally the men of Judah, resolved to undertake the long and dangerous journey back to Palestine. They gathered to the number of fifty thousand, under the leadership of Zerubbabel, a descendant of the kingly house of David. Zerubbabel led them wisely and skilfully, a journey of many months; and they settled in the various hill cities about Jerusalem. They were not particularly well received by the few inhabitants whom the Babylonians had left in the surrounding lands. The ancient Moabites and Ammonites, as well as the settlers planted in Samaria by the Asiatic tyrants, were naturally jealous and fearful of this tremendous caravan. And the Hebrews on their side were also afraid.

"Then stood up Jeshua the son of Jozadak" descendant of the ancient high-priests who traced their lineage back to Aaron. With his brethren he summoned the Hebrews to reërect God's altar at Jerusalem and pray to Him to shelter them. Thus in trembling and anxiety they began again their former religious worship.



Psalm 14

¹ David describeth the corruption of a natural man. ⁴ He convinceth the wicked by the light of their conscience.
⁷ He glorieth in the salvation of God.
 To the chief Musician, A Psalm of David.



HE fool hath said in his heart, *There is no God.* They are corrupt, they have done abominable works, *there is none that doeth good.*

² The LORD looked down from heaven upon the children of men, to see if there were any that did understand, *and seek God.*

³ They are all gone aside, they are *all* together become filthy: *there is none that doeth good, no, not one.*

⁴ Have all the workers of iniquity no knowledge? who eat up my people *as* they eat bread, and call not upon the LORD.

⁵ There were they in great fear: for God *is* in the generation of the righteous.

⁶ Ye have shamed the counsel of the poor, because the LORD *is* his refuge.

⁷ O that the salvation of Israel *were come* out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, *and Israel shall be glad.*

Psalm 15

David describeth a citizen of Zion.
 A Psalm of David.



ORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

² He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

³ *He that* backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

⁴ In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. *He that* sweareth to *his own* hurt, and changeth not.

⁵ *He that* putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these *things* shall never be moved.

Psalm 16

¹ David, in distrust of merits, and hatred of idolatry, fleeth to God for preservation. ⁵ He sheweth the hope of his calling, of the resurrection, and life everlasting.
 Michtam¹ of David.



RESERVE me, O God: for in thee do I put my trust.

² O my soul, thou hast said unto the LORD, Thou art my Lord: my goodness *extendeth* not to thee;

³ *But* to the saints that *are* in the earth, and to the excellent, in whom *is* all my delight.

¹Michtam may perhaps mean "a golden piece." The epithet is applied to several Psalms.

4 Their sorrows shall be multiplied *that* hasten *after* another *god*: their drink offerings of blood will I not offer, nor take up their names into my lips.

5 The LORD *is* the portion of mine inheritance and of my cup: thou maintainest my lot.

6 The lines are fallen unto me in pleasant *places*; yea, I have a goodly heritage.

7 I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons.

8 I have set the LORD always before me: because *he is* at my right hand, I shall not be moved.

9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

11 Thou wilt shew me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore.

Psalm 17

1 David, in confidence of his integrity, craveth defence of God against his enemies. 10 He sheweth their pride, craft, and eagerness. 13 He prayeth against them in confidence of his hope. A Prayer of David.

EAR the right, O LORD, attend unto my cry, give ear unto my prayer, *that goeth* not out of feigned lips.

2 Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

3 Thou hast proved mine heart; thou hast visited *me* in the night; thou hast tried me, *and* shalt find nothing; I am purposed *that* my mouth shall not transgress.

4 Concerning the works of men, by the word of thy lips I have kept *me from* the paths of the destroyer.

5 Hold up my goings in thy paths, *that* my footsteps slip not.

6 I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, *and hear* my speech.

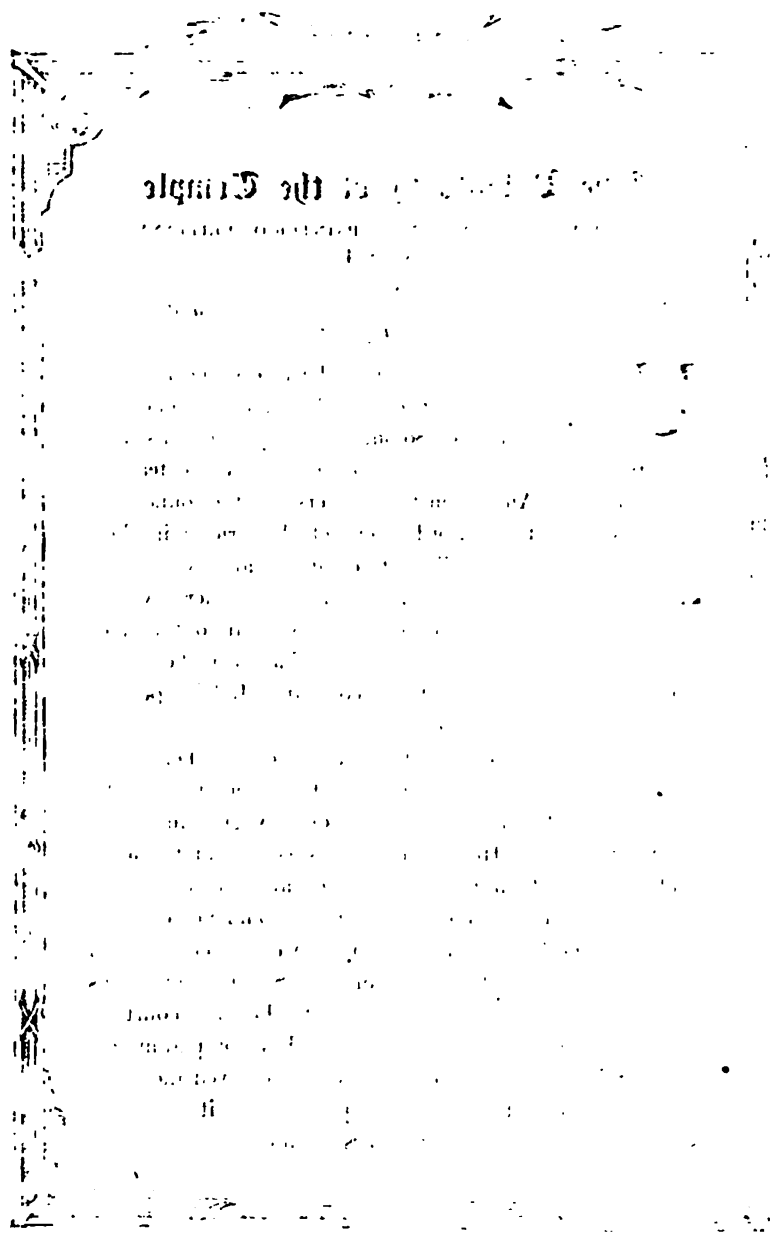
7 Show thy marvellous loving-kindness, O thou that savest by thy right hand them which put their trust *in thee* from those that rise up *against them*.

8 Keep me as the apple of the eye, hide me under the shadow of thy wings,

9 From the wicked that oppress me, *from* my deadly enemies, *who* compass me about.

10 They are inclosed in their own fat: with their mouth they speak proudly.

11 They have now compassed us in our steps: they have set their eyes bowing down to the earth;





The Rebuilding of the Temple

BY EDWARD VAN DARGENT, A PAINTER OF BRITTANY,
BORN 1824.

†
“Then rose up Zerubbabel and began
to build the house of God.”—*Ezra*, 5, 2.

UNDER the lead of Jeshua the priest, the restored exiles started at once to build a temple somewhat similar to that of Solomon. They began, as their fathers had begun, with a religious ceremony and feast of foundation. “And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets” with cymbals, and with song. As the first huge stone was set in place there was a great shout of joy; but also there was an outburst of wailing from those old, old men who had seen the earlier temple in its splendor, and who compared Judah’s present feebleness with her former power.

Nor were they permitted to raise the new Temple in peace. The people of Samaria, those colonists of the Assyrians, who had gathered some vague imperfect knowledge of the Hebrew faith, desired to aid the Jews and unite with them in both the labor and the ownership of the new shrine. To this the Jews would not consent. “Ye have nothing to do with us!” was the cry of both the governor and the chief priest. So the Samaritans were angered. They appealed to the Persian court to stop the building; they accused the Jews of planning a rebellion; and in every way they delayed the reërection of the temple, so that it took twenty years to finish.



12 Like as a lion *that* is greedy of his prey, and as it were a young lion lurking in secret places.

13 Arise, O LORD, disappoint him, cast him down: deliver my soul from the wicked, *which is* thy sword:

14 From men *which are* thy hand, O LORD, from men of the world, *which have* their portion in *this* life, and whose belly thou fillest with thy hid *treasure*: they are full of children, and leave the rest of their *substance* to their babes.

15 As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

Psalm 18

David praiseth God for his manifold and marvellous blessings.

To the chief Musician, A Psalm of David, the servant of the LORD, who spake unto the LORD the words of this song in the day that the LORD delivered him from the hand of all his enemies, and from the hand of Saul: And he said,



WILL love thee, O LORD, my strength.

2 The LORD *is* my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, *and* my high tower.

3 I will call upon the LORD, *who is worthy* to be praised: so shall I be saved from mine enemies.

4 The sorrows of death compassed me, and the floods of ungodly men made me afraid.

5 The sorrows of hell¹ compassed me about: the snares of death prevented me.

6 In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears.

7 Then the earth shook and trembled: the foundations also of the hills moved and were shaken, because he was wroth.

8 There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

9 He bowed the heavens also, and came down: and darkness *was* under his feet.

10 And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

11 He made darkness his secret place; his pavilion round about him *were* dark waters *and* thick clouds of the skies.

12 At the brightness *that was* before him his thick clouds passed, hail *stones* and coals of fire.

13 The LORD also thundered in the heavens, and the Highest gave his voice; hail *stones* and coals of fire.

14 Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.

¹The Revised Version always retains the Hebrew word "sheol," the nether world, Hades.

15 Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils.

16 He sent from above, he took me, he drew me out of many waters.

17 He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.

18 They prevented me in the day of my calamity: but the LORD was my stay.

19 He brought me forth also into a large place; he delivered me, because he delighted in me.

20 The LORD rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.

21 For I have kept the ways of the LORD, and have not wickedly departed from my God.

22 For all his judgments *were* before me, and I did not put away his statutes from me.

23 I was also upright before him, and I kept myself from mine iniquity.

24 Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight.

25 With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright;

26 With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward.

27 For thou wilt save the afflicted people; but wilt bring down high looks.

28 For thou wilt light my candle: the LORD my God will enlighten my darkness.

29 For by thee I have run through a troop; and by my God have I leaped over a wall.

30 *As for* God, his way *is* perfect: the word of the LORD is tried: he *is* a buckler to all those that trust in him.

31 For who *is* God save the LORD? or who *is* a rock save our God?

32 *It is* God that girdeth me with strength, and maketh my way perfect.

33 He maketh my feet like hinds' *feet*, and setteth me upon my high places.

34 He teacheth my hands to war, so that a bow of steel is broken by mine arms.

35 Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.

36 Thou hast enlarged my steps under me, that my feet did not slip.

37 I have pursued mine enemies, and overtaken them; neither did I turn again till they were consumed.



Ezra Before Artaxerxes

FROM THE SERIES BY GUSTAVE DORÉ.

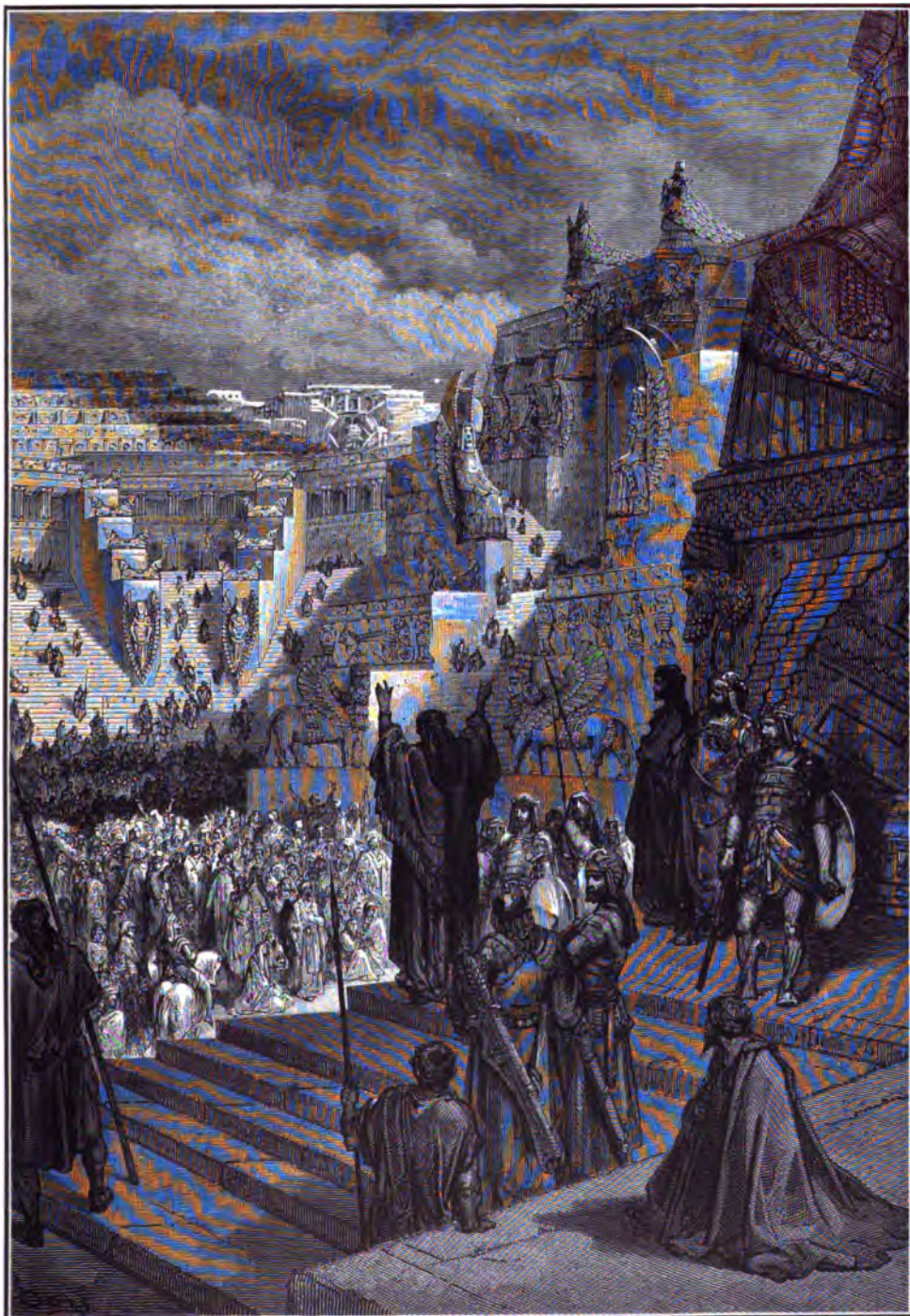
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"And I, even I, Artaxerxes the king, do make a decree to all the treasurers."—Ezra, 7, 21.

NOW comes into the story, Ezra, the reputed writer of the book of Ezra. Some eighty years after that first return of the Jews to Jerusalem, it happened that among the Hebrews still dwelling in Babylon there was one Ezra, a priest and descendant of Aaron. Ezra was a "ready scribe," high in favor with the Persian monarch Artaxerxes, and Ezra made petition to his sovereign that he might be permitted to do as Zerubbabel had done, lead another caravan of the Hebrews, all who wished to go, back to their ancient homes. So Artaxerxes proclaimed a decree such as Ezra wished. Moreover the king bestowed on Ezra a great store of wealth to be used in decorating the temple of God; and the caravan departed.

No soldiers accompanied the Jews on this perilous journey; for Ezra had declared to the king that they had no fear; that their God would protect them. The deserts were filled with brigands, and the vast wealth which the caravan bore was widely known; yet they set out unguarded. And their God brought them through every peril in safety to Jerusalem.





38 I have wounded them that they were not able to rise: they are fallen under my feet.

39 For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me.

40 Thou hast also given me the necks of mine enemies; that I might destroy them that hate me.

41 They cried, but *there was* none to save *them: even* unto the LORD, but he answered them not.

42 Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets.

43 Thou hast delivered me from the strivings of the people; *and* thou hast made me the head of the heathen: a people *whom* I have not known shall serve me.

44 As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me.

45 The strangers shall fade away, and be afraid out of their close places.

46 The LORD liveth; and blessed *be* my rock; and let the God of my salvation be exalted.

47 *It is* God that avengeth me, and subdueth the people unto me.

48 He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man.

49 Therefore will I give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name.

50 Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore.

Psalm 19

1 The creatures shew God's glory; 7 the word shews his grace. 12 David prayeth for grace.
To the chief Musician, A Psalm of David.



HE heavens declare the glory of God; and the firmament sheweth his handywork.

2 Day unto day uttereth speech, and night unto night sheweth knowledge.

3 *There is* no speech nor language, *where* their voice is not heard.

4 Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle *for* the sun,

5 Which *is* as a bridegroom coming out of his chamber, *and* rejoiceth as a strong man to run a race.

6 His going forth *is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7 The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple.

8 The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes.

9 The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* true *and* righteous altogether.

10 More to be desired *are they* than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

11 Moreover by them *is* thy servant warned: *and* in keeping of them *there is* great reward.

12 Who can understand *his* errors? cleanse thou me from secret faults.

13 Keep back thy servant also from presumptuous *sins*; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

Psalm 20

1 The church blesteth the king in his exploits. 7 Her confidence in God's succour.
To the chief Musician, A Psalm of David.

 HE LORD hear thee in the day of trouble; the name of the God of Jacob defend thee;

2 Send thee help from the sanctuary, and strengthen thee out of Zion;

3 Remember all thy offerings, and accept thy burnt sacrifice; Selah.

4 Grant thee according to thine own heart, and fulfil all thy counsel.

5 We will rejoice in thy salvation, and in the name of our God we will set up *our* banners: the LORD fulfil all thy petitions.

6 Now know I that the LORD saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand.

7 Some *trust* in chariots, and some in horses: but we will remember the name of the LORD our God.

8 They are brought down and fallen: but we are risen, and stand upright.

9 Save, LORD: let the king hear us when we call.

Psalm 21

1 A thanksgiving for victory. 7 Confidence of further success.
To the chief Musician, A Psalm of David.

 HE king shall joy in thy strength, O LORD; and in thy salvation how greatly shall he rejoice!

2 Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.

3 For thou preventest him with the blessings of goodness; thou settest a crown of pure gold on his head.

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Ezra's Lamentation

BY G. EUZET, A FRENCH ENGRAVER OF THE EIGHTEENTH CENTURY.

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"Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation."—Ezra, 10, 1.

DEEP was Ezra's despair when on arriving within the walls of Jerusalem, after his desperate journey he discovered the condition of affairs existing there. He had dreamed of finding a pure religious community which had resurrected in its full beauty the ancient religion of Moses. Instead he discovered that the people, in their feebleness and fear, had united with the strange races by which they were surrounded, and adopted many of the evil customs of the idolaters. Most reprehensible of all in Ezra's eyes was the fact that many of the Hebrews had taken wives from the idolatrous races. To just such alliances could be traced so much of their ancestors' degeneration.

Ezra wept and rent his garments, "and sat down astonished." Then he prayed, and preached to the people, and cast himself down in grief. A vast assembly of the people gathered round him; they became terrified at thought of their sin, and entreated Ezra to aid them. They promised to put away their foreign wives, and so at length Ezra allowed himself to be raised from his position of despair. A solemn court was held in which the divorces were arranged. Thus the congregation of Israel once more dwelt alone by themselves, isolated amid the nations that surrounded them.

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4 He asked life of thee, *and* thou gavest *it* him, *even* length of days for ever and ever.

5 His glory *is* great in thy salvation: honour and majesty hast thou laid upon him.

6 For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance.

7 For the king trusteth in the LORD, and through the mercy of the most High he shall not be moved.

8 Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee.

9 Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them.

10 Their fruit shalt thou destroy from the earth, and their seed from among the children of men.

11 For they intended evil against thee: they imagined a mischievous device, *which* they are not able to *perform*.

12 Therefore shalt thou make them turn their back, *when* thou shalt make ready *thine* arrows upon thy strings against the face of them.

13 Be thou exalted, LORD, in thine own strength: *so* will we sing and praise thy power.

Psalm 22

¹ David complaineth in great discouragement. ⁹ He prayeth in great distress. ²³ He praiseth God. To the chief Musician upon Aljeleth Shahar,¹ A Psalm of David.

 Y God, my God, why hast thou forsaken me? *why art thou so far from helping me, and from the words of my roaring?*

2 O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.

3 But thou *art* holy, O *thou* that inhabitest the praises of Israel.

4 Our fathers trusted in thee; they trusted, and thou didst deliver them.

5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

6 But I *am* a worm, and no man; a reproach of men, and despised of the people.

7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, *saying*,

8 He trusted on the LORD *that* he would deliver him: let him deliver him, seeing he delighted in him.

9 But thou *art* he that took me out of the womb: thou didst make me hope *when I was* upon my mother's breasts.

10 I was cast upon thee from the womb: thou *art* my God from my mother's belly.

¹Aljeleth Shahar is literally "the hind of the morning."

11 Be not far from me; for trouble *is* near; for *there is* none to help.

12 Many bulls have compassed me: strong *bulls* of Bashan have beset me round.

13 They gaped upon me *with* their mouths, *as* a ravening and a roaring lion.

14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.

15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

16 For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.

17 I may tell all my bones: they look *and* stare upon me.

18 They part my garments among them, and cast lots upon my vesture.

19 But be not thou far from me, O LORD: O my strength, haste thee to help me.

20 Deliver my soul from the sword; my darling from the power of the dog.

21 Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.

22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

23 Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.

25 My praise *shall be* of thee in the great congregation: I will pay my vows before them that fear him.

26 The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever.

27 All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.

28 For the kingdom *is* the LORD's: and he *is* the governor among the nations.

29 All *they that be* fat upon earth shall eat and worship: all they that go down to the dust shall bow before him; and none can keep alive his own soul.

30 A seed shall serve him; it shall be accounted to the LORD for a generation.

31 They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done *this*.

THE
OFFICE OF THE
SHERIFF
COUNTY OF
SHERBORN
MASSACHUSETTS
IN SENATE
JANUARY 1891
REPORT
OF THE
SHERIFF
FOR THE YEAR
1890
ALBANY
AND
SHERBORN
MASSACHUSETTS
1891



The Cupbearer of the King

BY J. JAMES TISSOT. REPRODUCED BY COURTESY OF
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*

"Wherefore the king said unto me, Why is thy countenance sad."—Neh., 2, 2.

EZRA had established in the downtrodden Jews a stronger moral fiber; material strength was to be restored to the nation from another source. Of this we are told in the book of Nehemiah. Nehemiah lived at the same time as Ezra, and like him he was a Hebrew, serving King Artaxerxes. He had risen to what was accounted a very high position, that of cupbearer to the king. In this rank he was waiting upon Artaxerxes in the latter's Persian capital of Shushan or Susa, when a wanderer from Jerusalem told the cupbearer of the miserable state of the people in Jerusalem, defenseless and trembling in the midst of savage neighbors.

So much did the sufferings of his countrymen weigh upon Nehemiah that he grew thin and wan. The king noticing his gloom, questioned him as to the cause. Then Nehemiah told of Jerusalem's sad plight and entreated to be permitted to rebuild the city's walls and restore its strength. Perhaps Artaxerxes thought a frontier fortress might be useful against Egypt or against the Greeks, who had defeated the Persians at Marathon and Salamis. It is often by earthly thoughts that men's minds are swayed to harmony with the purposes of God. Artaxerxes appointed his cupbearer governor of Jerusalem with orders to rebuild the city walls.





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Psalm 23

*David's confidence in God's grace.
A Psalm of David.*



HE LORD *is* my shepherd; I shall not want.

2 He maketh me to lie down in green pastures; he leadeth me beside the still waters.

3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me.

5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

Psalm 24

*1 God's lordship in the world. 3 The citizens in his spiritual kingdom. 7 An exhortation to receive him.
A Psalm of David.*



HE earth *is* the LORD's, and the fulness thereof; the world, and they that dwell therein.

2 For he hath founded it upon the seas, and established it upon the floods.

3 Who shall ascend into the hill of the LORD? or who shall stand in his holy place?

4 He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

5 He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

6 This *is* the generation of them that seek him, that seek thy face, O Jacob. Selah.

7 Lift up your heads, O ye gates; and be lift up, ye everlasting doors; and the King of glory shall come in.

8 Who *is* this King of glory? The LORD strong and mighty, the LORD mighty in battle.

9 Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors; and the King of glory shall come in.

10 Who *is* this King of glory? The LORD of hosts, he *is* the King of glory. Selah.

Psalm 25

*1 David's confidence in prayer. 7 He prayeth for remission of sins, 16 and for help in affliction.
A Psalm of David.¹*



INTO thee, O LORD, do I lift up my soul.

2 O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me.

¹This is the first of the alphabetical or acrostic Psalms, poems in which the initial letters of the lines make up the Hebrew alphabet, each letter following in its proper order.

3 Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.

4 Shew me thy ways, O LORD; teach me thy paths.

5 Lead me in thy truth, and teach me: for thou *art* the God of my salvation; on thee do I wait all the day.

6 Remember, O LORD, thy tender mercies and thy loving kindness; for they *have been* ever of old.

7 Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O LORD.

8 Good and upright *is* the LORD: therefore will he teach sinners in the way.

9 The meek will he guide in judgment: and the meek will he teach his way.

10 All the paths of the LORD *are* mercy and truth unto such as keep his covenant and his testimonies.

11 For thy name's sake, O LORD, pardon mine iniquity; for it *is* great.

12 What man *is* he that feareth the LORD? him shall he teach in the way *that* he shall choose.

13 His soul shall dwell at ease; and his seed shall inherit the earth.

14 The secret of the LORD *is* with them that fear him; and he will shew them his covenant.

15 Mine eyes *are* ever toward the LORD; for he shall pluck my feet out of the net.

16 Turn thee unto me, and have mercy upon me; for I *am* desolate and afflicted.

17 The troubles of my heart are enlarged: O bring thou me out of my distresses.

18 Look upon mine affliction and my pain; and forgive all my sins.

19 Consider mine enemies; for they are many; and they hate me with cruel hatred.

20 O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee.

21 Let integrity and uprightness preserve me; for I wait on thee.

22 Redeem Israel, O God, out of all his troubles.

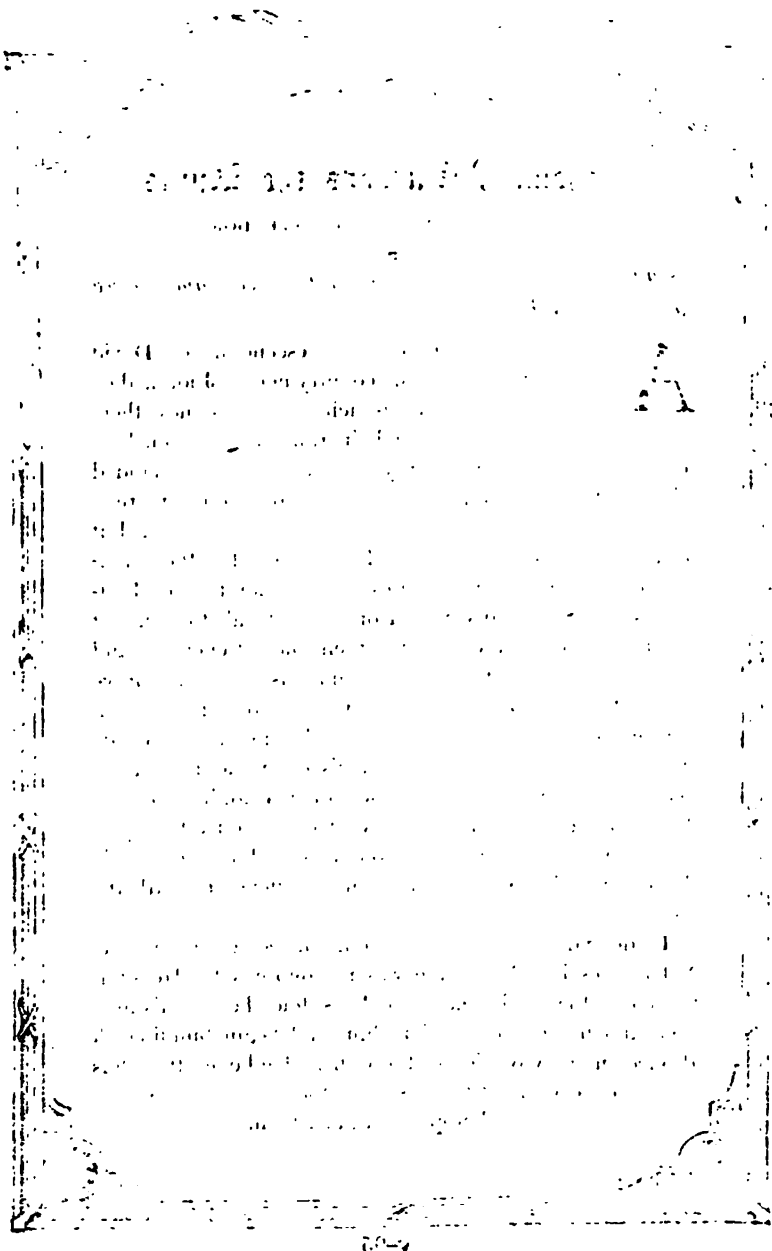
Psalm 26

*David restoreth unto God in confidence of his integrity.
A Psalm of David.*



JUDGE me, O LORD; for I have walked in mine integrity: I have trusted also in the LORD; *therefore* I shall not slide.

2 Examine me, O LORD, and prove me; try my reins and my heart.





Nehemiah Surveys the Ruins

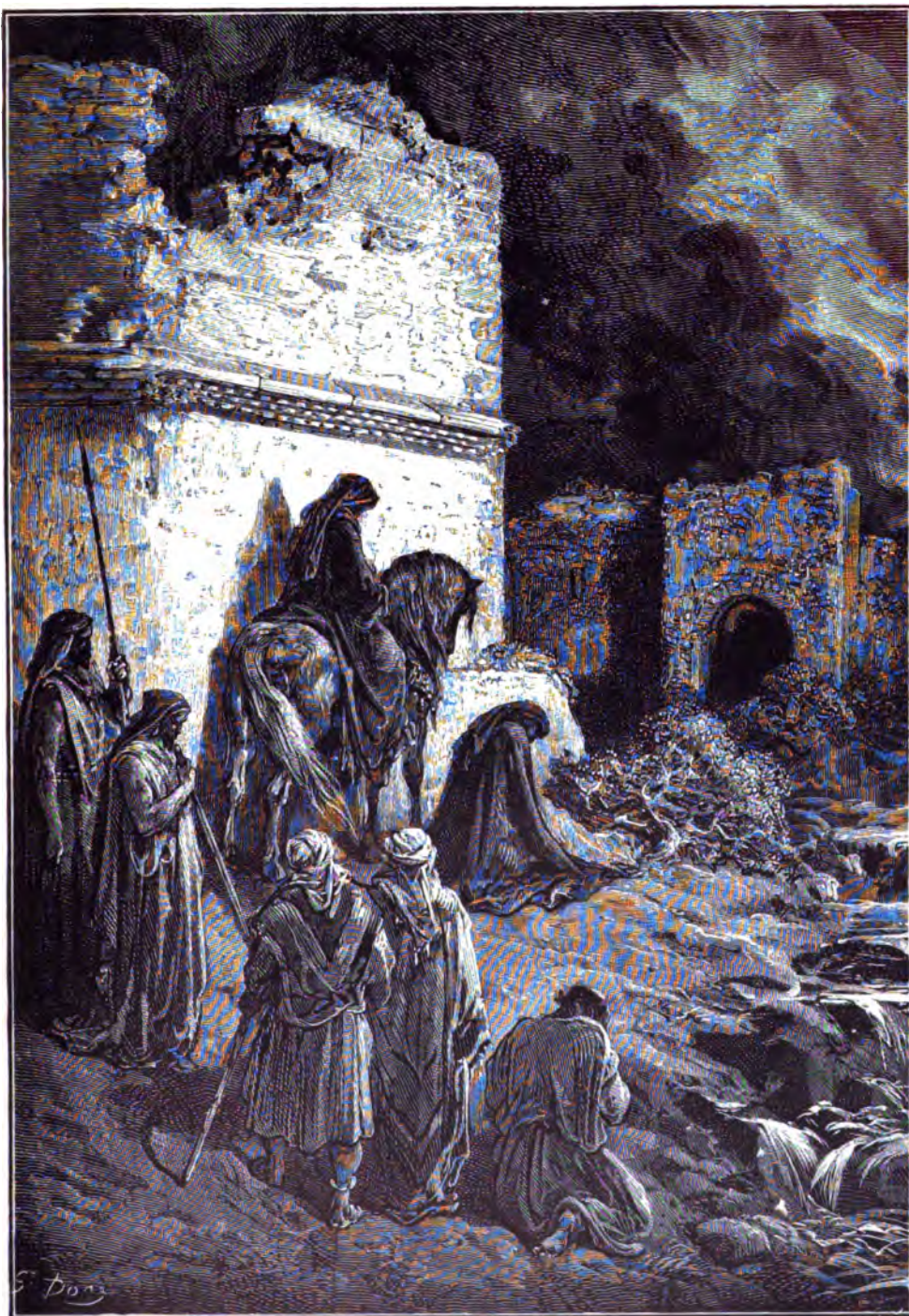
FROM THE SERIES BY GUSTAVE DORÉ.

*

"Then went I up in the night by the brook, and viewed the wall."—Neh., 2, 15.

AS FIRST Zerubbabel the descendant of David had returned with his countrymen to Judah, then Ezra the priest and his rich caravan, so now there came Nehemiah, wealthy, high in rank, accompanied by soldiers, and armed with a royal decree which commanded all men to aid him in making Jerusalem once more a mighty fortress. Nehemiah was strong and bold, but he was also wise and subtle. He realized that the neighbors of the Jews, the Moabites and Ammonites, the Philistines and Samaritans, would oppose with all their might this restoration of the power of their ancient enemies; and he knew that even the king's commands might not prove omnipotent, at so many hundred miles from his capital. Hence Nehemiah did not proclaim his mission. He arrived quietly in Jerusalem with his escort, and abode in peace for three days. Then, desiring to examine the condition of the ruined walls, he went out secretly by night, his attendants following on foot behind him, and made the circuit of the ruins in mournful silence beneath the moonlight.

To defend the city in that condition seemed impossible. Yet the resolute Nehemiah was not depressed. He summoned all the head men of the Jews, told them of his mission, and urged them to join him and begin building all at once on every portion of the walls. He hoped that thus the work might be finished before their enemies could stop it or attack them.



3 For thy lovingkindness *is* before mine eyes: and I have walked in thy truth.

4 I have not sat with vain persons, neither will I go in with dissemblers.

5 I have hated the congregation of evildoers; and will not sit with the wicked.

6 I will wash mine hands in innocency: so will I compass thine altar, O LORD:

7 That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

8 LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth.

9 Gather not my soul with sinners, nor my life with bloody men:

10 In whose hands *is* mischief, and their right hand is full of bribes.

11 But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.

12 My foot standeth in an even place: in the congregation will I bless the LORD.

Psalm 27

1 David sustaineth his faith by the power of God, 4 by his love to the service of God, 9 by prayer.
A Psalm of David.



THE LORD *is* my light and my salvation; whom shall I fear? the LORD *is* the strength of my life; of whom shall I be afraid?

2 When the wicked, *even* mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

3 Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this *will* I *be* confident.

4 One *thing* have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in his temple.

5 For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

6 And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the LORD.

7 Hear, O LORD, *when* I cry with my voice: have mercy also upon me, and answer me.

8 *When thou saidst*, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.

9 Hide not thy face *far* from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

10 When my father and my mother forsake me, then the LORD will take me up.

11 Teach me thy way, O LORD, and lead me in a plain path, because of mine enemies.

12 Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

13 *I had fainted*, unless I had believed to see the goodness of the LORD in the land of the living.

14 Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.

Psalm 28

*1 David prayeth earnestly against his enemies. 6 He blesseth God. 9 He prayeth for the people.
A Psalm of David.*



UNTO thee will I cry, O LORD my rock; be not silent to me: lest, *if* thou be silent to me, I become like them that go down into the pit.

2 Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle.

3 Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbors, but mischief *is* in their hearts.

4 Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands: render to them their desert.

5 Because they regard not the works of the LORD, nor the operation of his hands, he shall destroy them, and not build them up.

6 Blessed *be* the LORD, because he hath heard the voice of my supplications.

7 The LORD *is* my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.

8 The LORD *is* their strength. and he *is* the saving strength of his anointed.

9 Save thy people and bless thine inheritance: feed them also, and lift them up for ever.

Psalm 29

*1 David exhorteth princes to give glory to God, 3 by reason of his power, 11 and protection of his people.
A Psalm of David.*



GIVE unto the LORD, O ye mighty, give unto the LORD glory and strength.

2 Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness.

3 The voice of the LORD *is* upon the waters: the God of glory thundereth: the LORD *is* upon many waters.

4 The voice of the LORD *is* powerful: the voice of the LORD *is* full of majesty.

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The Rebuilding of the Walls

BY JOSEPH VON FÜHRICH. FROM THE ALBERTINA
GALLERY, VIENNA.

+

"For the builders every one had his sword girded by his side, and so builded: and he that sounded the trumpet was by me."—Neh., 4, 18.

NEHEMIAH had judged rightly as to the tremendous opposition all Judah's neighbors would make to the rebuilding of the walls. As soon as his plans were known, there arose an outcry on every side, that he was rebelling against Artaxerxes, and that all good subjects must stop him. Nehemiah published his special commission from the king; but this, while it hampered the actions of his enemies, did not lessen their anger. They plotted to attack Jerusalem by surprise. From every side came threats, and also whispered warnings of the deadly purpose of these enemies. Instead of halting, Nehemiah hurried his people onward. The builders were exhausted; they cried out that the labor was too great, that their strength was decayed, that "we are not able to build the wall."

Yet Nehemiah drove them on. All other work was abandoned, and all Jerusalem toiled upon the defenses. Even women and children lent their aid. One-half the nation labored, while the other half stood guard. Night and day they worked and watched by turn. No man put off his clothes, until, before their enemies could act, the wall was over half way up and the city was safe from aught but a regular siege. In fifty-two days was the great wall built. Then the surrounding nations abandoned their plan of attack. Nehemiah had conquered.



5 The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.

6 He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.

7 The voice of the LORD divideth the flames of fire.

8 The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of Kadesh.

9 The voice of the LORD maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of *his* glory.

10 The LORD sitteth upon the flood; yea, the LORD sitteth King for ever.

11 The LORD will give strength unto his people; the LORD will bless his people with peace.

Psalm 30

1 David praiseth God for his deliverance. 4 He exhorteth others to praise him by example of God's dealing with him. A Psalm and Song at the dedication of the house of David.



WILL extol thee, O LORD; for thou hast lifted me up, and hast not made my foes to rejoice over me.

2 O LORD my God, I cried unto thee, and thou hast healed me.

3 O LORD, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.

4 Sing unto the LORD, O ye saints of his, and give thanks at the remembrance of his holiness.

5 For his anger *endureth but* a moment; in his favour *is* life: weeping may endure for a night, but joy *cometh* in the morning.

6 And in my prosperity I said, I shall never be moved.

7 LORD, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, *and* I was troubled.

8 I cried to thee, O LORD; and unto the LORD I made supplication.

9 What profit *is there* in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?

10 Hear, O LORD, and have mercy upon me: LORD, be thou my helper.

11 Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness;

12 To the end that *my* glory may sing praise to thee, and not be silent. O LORD my God, I will give thanks unto thee for ever.

Psalm 31

1 David shewing his confidence in God craveth his help. 7 He rejoiceth in his mercy. 9 He prayeth in his calamity. 19 He praiseth God for his goodness. To the chief Musician, A Psalm of David.



N thee, O LORD, do I put my trust; let me never be ashamed: deliver me in thy righteousness.

2 Bow down thine ear to me; deliver me speedily: be thou my strong rock, for an house of defence to save me.

3 For thou *art* my rock and my fortress; therefore for thy name's sake lead me, and guide me.

4 Pull me out of the net that they have laid privily for me: for thou *art* my strength.

5 Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth.

6 I have hated them that regard lying vanities: but I trust in the LORD.

7 I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities;

8 And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room.

9 Have mercy upon me, O LORD, for I am in trouble: mine eye is consumed with grief, *yea*, my soul and my belly.

10 For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed.

11 I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me.

12 I am forgotten as a dead man out of mind: I am like a broken vessel.

13 For I have heard the slander of many: fear *was* on every side: while they took counsel together against me, they devised to take away my life.

14 But I trusted in thee, O LORD: I said, Thou *art* my God.

15 My times *are* in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

16 Make thy face to shine upon thy servant; save me for thy mercies' sake.

17 Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, *and* let them be silent in the grave.

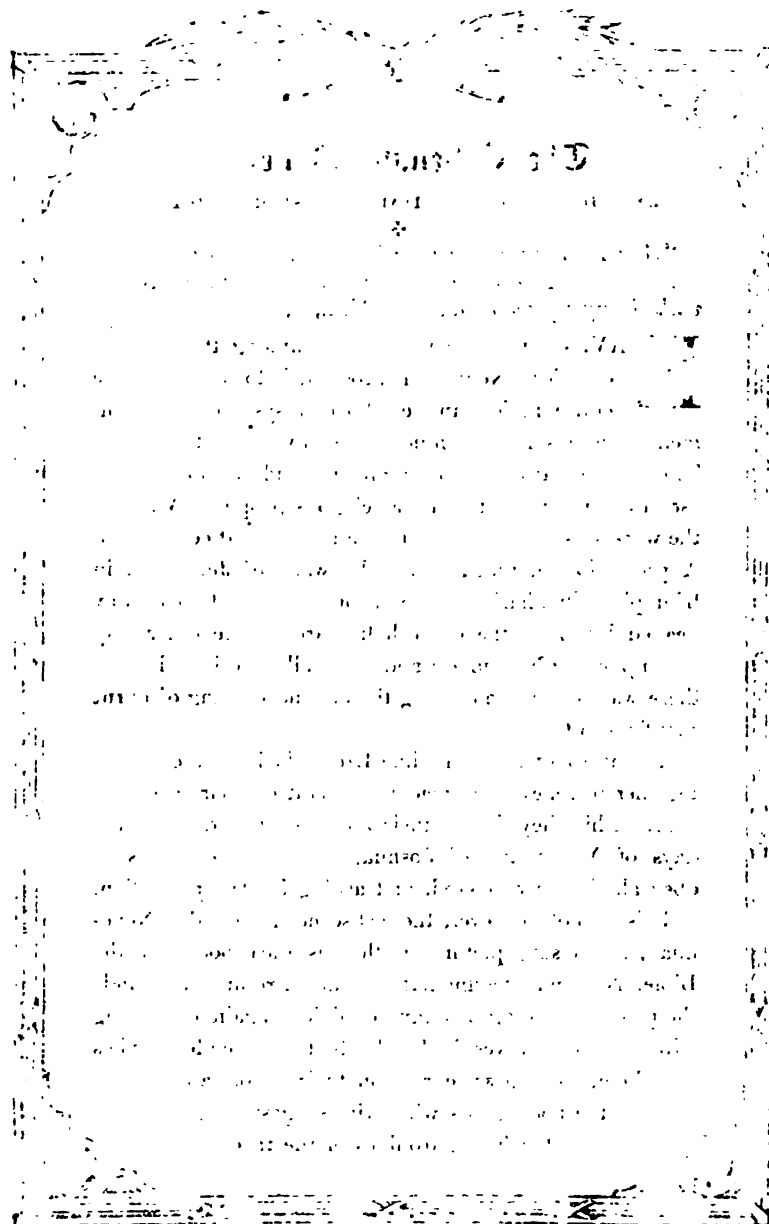
18 Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous.

19 *Oh* how great *is* thy goodness, which thou hast laid up for them that fear thee; *which* thou hast wrought for them that trust in thee before the sons of men!

20 Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues.

21 Blessed *be* the LORD: for he hath shewed me his marvellous kindness in a strong city.

22 For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee.





The Covenant Renewed

BY ANDREA SACCHI, AN ITALIAN MASTER, DIED 1661.

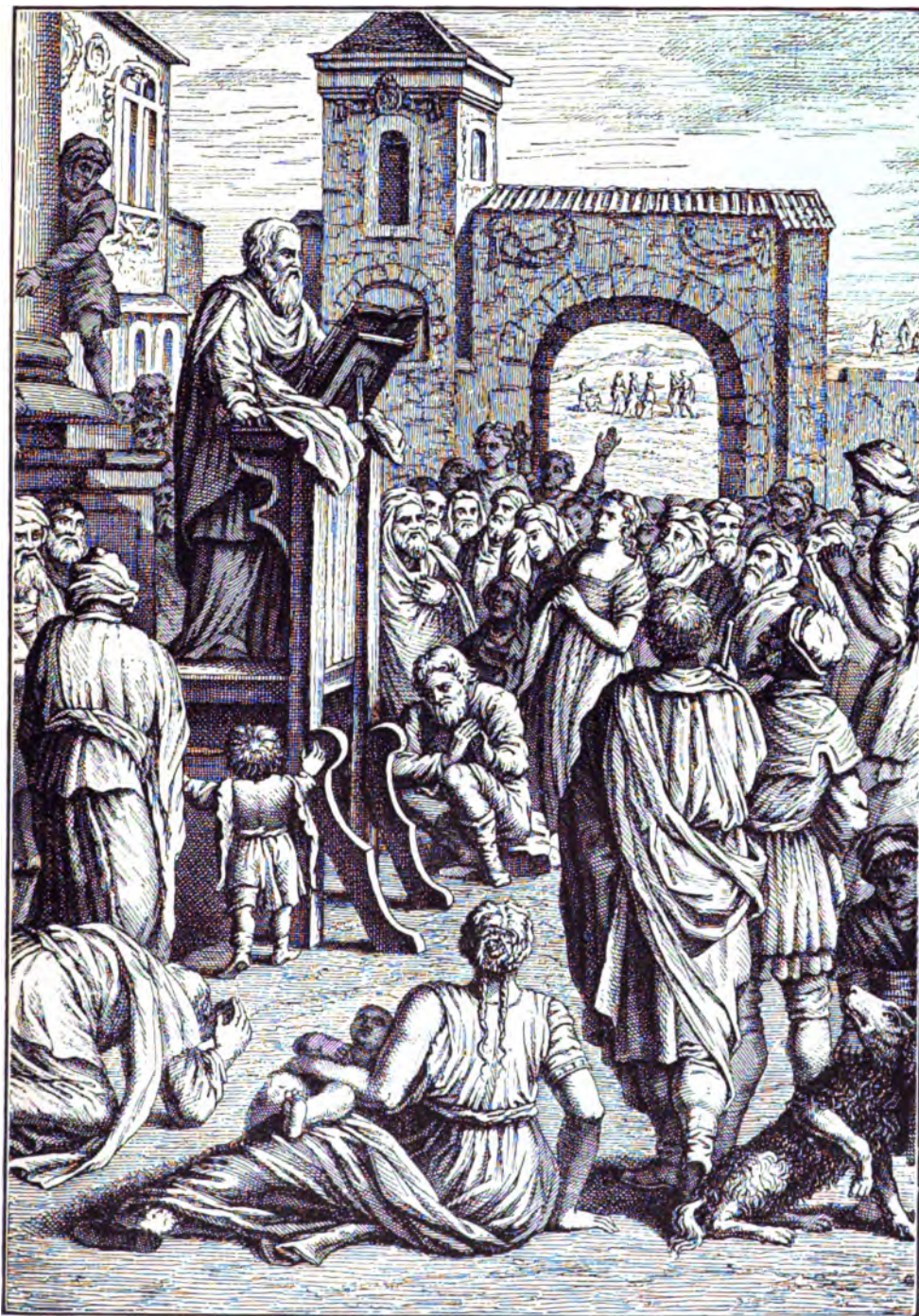
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*"And Ezra opened the book in the sight of all the people.
And all the people answered, Amen, Amen,
with lifting up their hands."—Neh., 8, 6.*

HAVING made the Jews safe among their savage enemies, Nehemiah proceeded to organize the entire nation and establish a system of government. In this he was much aided by Ezra, the scribe. These two great men, working in splendid harmony, made Israel again a powerful and a religious people. When all the work was done Nehemiah arranged a great ceremonial. A procession marched about the walls of Jerusalem in triumph. One-half of the people paraded one way headed by Ezra, the other half marched the other way accompanying Nehemiah; and when all were joined again there was singing and giving thanks and offering of burnt sacrifices to God.

Also at about the same time Ezra called all the people together to renew the ancient covenant of their race with God. This they did as their ancestors had done in the days of Moses and of Joshua, pledging themselves to obey all the Law of God, and asking for His protection.

This is not, however, the last scene described in Nehemiah, the closing picture in the historical books of the Bible. Nehemiah having left Jerusalem, returns, and finds the people already grown lax in religion, again consorting with "strange wives." He beats the offenders, exiles them, calls down curses on their heads; and so the book closes with grim suggestion of the future troubles of the race.



23 O love the LORD, all ye saints: *for* the LORD preserveth the faithful, and plentifully rewardeth the proud doer.

24 Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.

Psalm 32

¹ Blessedness consisteth in remission of sins. ³ Confession of sins giveth ease to the conscience. ⁸ God's promises bring joy.

A Psalm of David, Maschil.¹



BLESSED is he whose transgression is forgiven, whose sin is covered.

2 Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit *there is* no guile.

3 When I kept silence, my bones waxed old through my roaring all the day long.

4 For day and night thy hand was heavy upon me: my moisture is turned into the drouth of summer. Selah.

5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

6 For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

7 Thou *art* my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.

8 I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye.

9 Be ye not as the horse, *or* as the mule, *which* have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.

10 Many sorrows *shall be* to the wicked: but he that trusteth in the LORD, mercy shall compass him about.

11 Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye *that are* upright in heart.

Psalm 33

¹ God is to be praised for his goodness, 6 for his power, 12 and for his providence. ²⁰ Confidence is to be placed in God.



REJOICE in the LORD, O ye righteous: *for* praise is comely for the upright.

2 Praise the LORD with harp: sing unto him with the psaltery *and* an instrument of ten strings.

3 Sing unto him a new song; play skilfully with a loud noise.

4 For the word of the LORD *is* right; and all his works *are done* in truth.

¹Maschil means "a meditative poem."

5 He loveth righteousness and judgment; the earth is full of the goodness of the LORD.

6 By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.

7 He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses.

8 Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him.

9 For he spake, and it was *done*; he commanded, and it stood fast.

10 The LORD bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect.

11 The counsel of the LORD standeth for ever, the thoughts of his heart to all generations.

12 Blessed *is* the nation whose God *is* the LORD; *and* the people *whom* he hath chosen for his own inheritance.

13 The LORD looketh from heaven; he beholdeth all the sons of men.

14 From the place of his habitation he looketh upon all the inhabitants of the earth.

15 He fashioneth their hearts alike; he considereth all their works.

16 There is no king saved by the multitude of an host: a mighty man is not delivered by much strength.

17 An horse *is* a vain thing for safety: neither shall he deliver *any* by his great strength.

18 Behold, the eye of the LORD *is* upon them that fear him, upon them that hope in his mercy;

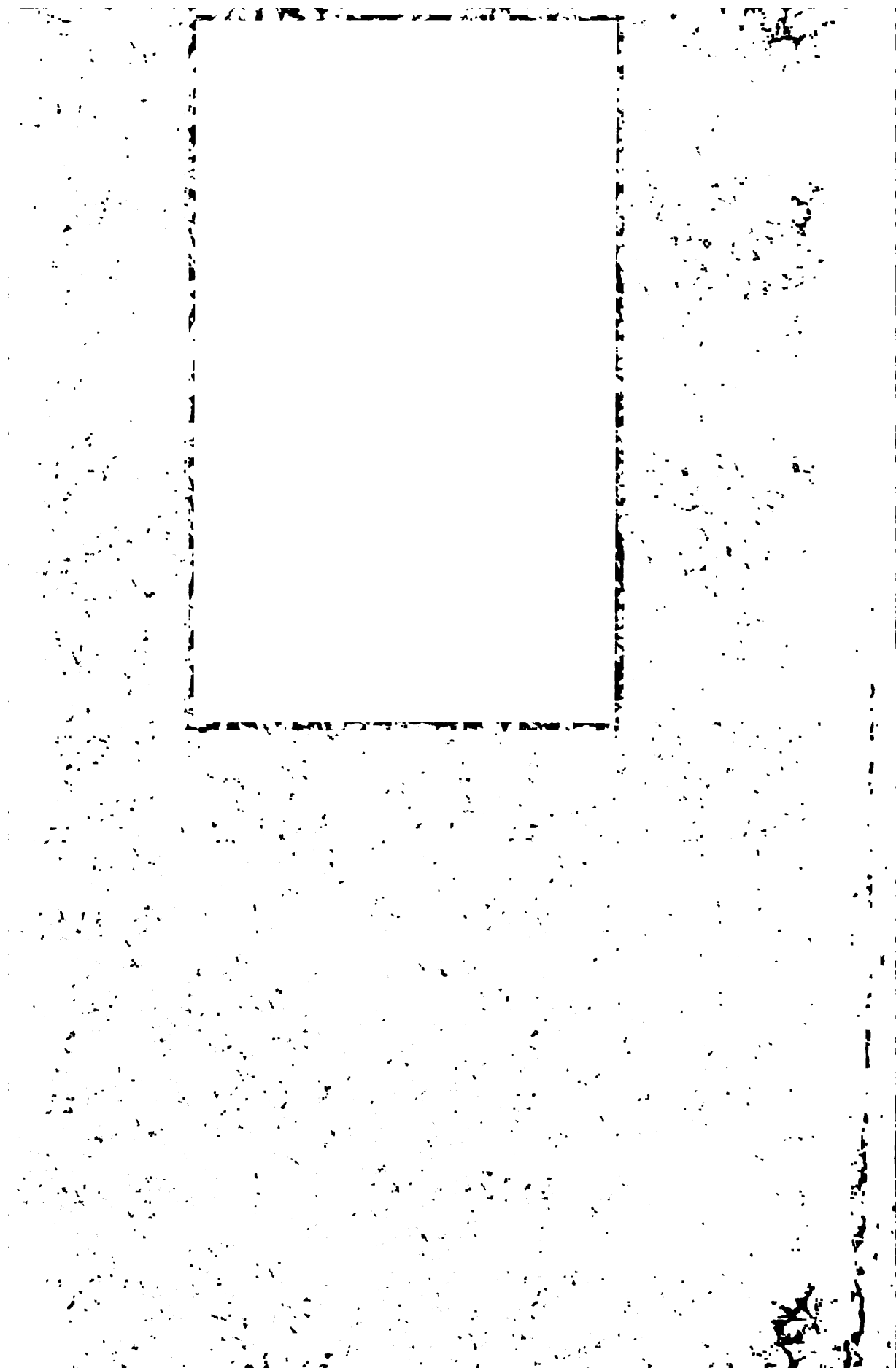
19 To deliver their soul from death, and to keep them alive in famine.

20 Our soul waiteth for the LORD: he *is* our help and our shield.

21 For our heart shall rejoice in him, because we have trusted in his holy name.

22 Let thy mercy, O LORD, be upon us, according as we hope in thee.







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